

89c11
P H Æ D R I,
AUGUSTI LIBERTI,
FABULARUM ÆSOPIARUM,
LIBRI QUINQUE:
O R,
THE *FABLES* OF PHÆDRUS,
IN LATIN AND ENGLISH.

The ENGLISH attempted in the STILE of the ORIGINAL, with the Sentences numbered on both Sides for the Ease of a Learner, and with NOTES critical and explanatory.

Also an APPENDIX,

Shewing certain Passages and three different TRANSLATIONS at one View, and several Examples of the Participle in DUS and Gerunds rendered into English uniformly by the Participle in ING.

A L S O

A DISCOURSE on the DOCTRINE of LANGUAGE.

By FRANCIS FOWKE, Esq;

The learning of Languages, in my Opinion, should be made as easy and pleasant as may be; and that which was painful in it, as much as possible, quite removed.

LOCKE on Education.

L O N D O N:

Printed for D. WILSON and G. NICOL, Booksellers in the Strand. MDCCCLXXVI.



A
DISCOURSE
ON THE
DOCTRINE OF LANGUAGE.

ADMIT that a project of improvement may, by its nature and various causes and prejudices, be slow of advancement; and that a fair judgment of it can only be obtained, and public utility only be established by the submission of it to time, and to the leisure of judicious men, and consequently by promulgation from the press, I appeal, in such a case, to every candid friend to science, whether it ought not to be communicated. It is therefore upon this ground I address the public, flattering myself that though I may not be so happy as to deserve their favour, I shall not incur their censure.

Education has, in all ages, been considered as a primary concern of life. In all ages the wise and learned have laboured, by the most expedient methods, to hasten and perfect its accomplishment. It has not yet been brought to a certain infallible system: it has not yet been divested of error. With poor abilities, but with a thorough benevolence to mankind, the contemplation of it, having
little

little else to do, has engrossed much of my time, and though with very feeble powers for application and investigation I have been able to do but little, yet I am sensible there is room for much to be done.

The branch of education, which hath engaged my attention, is that of the doctrine of the Latin language, and the method I shall propose may equally serve for all languages. With what labour, punishments, and disquietudes of various kinds the progress has been hitherto attended; with what success; how few sensible young students of the dead, nay of the living languages, have reaped any good, how many none at all; and with what disorder of both mind and body will easily occur.

After a long practice, many centuries, of threshing dictionary and grammar, perceiving immense labour, and, for the generality, very little fruit, at length, of late years, some celebrated teachers thought it expedient to introduce translations, which, as yet, have not fallen into general approbation. I appeal however to the candour of those persons who oppose the teaching by translations, even to the acute readers of the Classics, whether they do not recur to them: I appeal too to the tutors whether they do not; tho' they permit it not to their pupils. In my humble opinion, translations, though hitherto very defective, will in time prove the means of the perfect revival of the Latin language, if not of the Greek also.

It must be allowed, however, if many sensible teachers object to, and many learners are obstructed by any particular mode of teaching, that there must be some great defects in that mode: of these every tutor and every student

is to judge. I freely own, the stops and hindrances I have met with in translations are these : The phrases and idioms are often not close enough. The particles are often passed by. The sense, though translated intelligible, is yet flat, and the stile of it very unlike the original. The sentences are perpetually transposed into a different order, where there is no occasion so to do. Such great defects translators may rectify. Moreover the ellipses on one side, and supplements and explications on the other, do not, for want of a method, give that easy and speedy aid which they are capable of. By these causes altogether, the young student, be he ever so acute, but especially the youth of slow motion and apprehension, though probably of the soundest judgment, is perpetually embarrassed and vexed, losing his way, and losing a great deal of valuable time, which, considering the shortness of life, cannot, in all our pursuits, too much engage our attention.

To remedy the above great defects and obstructions, I now publish in a new method, with the sentences all numbered for the conveniency of reference, the Fables of Phædrus, a book, though hitherto miserably translated, pitched upon by learned masters, for the purity and easiness of the language, and also for the useful sense and entertainment it conveys, as one of the earliest and fittest for the Schools. If any merit is due to this little work, if I have made the way smooth for thousands of youth, if I have made it more open for others to improve upon, it must be frankly ascribed to the assistance that I have received, defective as they are, from former translations.

I have

I have translated from Davidson's edition (who copied I suppose from Burman and Bentley) which I think is very free from corruption, without altering a letter of it. The stops I have been under the necessity of altering; having also made the great stops to answer exactly alike in the Latin and the English; the commas sometimes differ, as the two languages will not always admit, in this respect, of exact conformity, and they are also more frequent than usual; therefore it may be necessary to premise to my young readers that they have two significations, first a parenthesis, as thus, "the boar (when he would have made a proper "push at him) repressed his rage," and next, a pause, as thus "and spoke: easy is revenge to me—but be de-
"fied I will not—by thy vile blood." Such Latin words, as are used in English and applied in the same sense, I have most commonly in my translation preferred to any other: I have rendered the ablative case oftener absolute than usually has been done; and the accusative I have placed occasionally before the verb I think with the strictest propriety of construction, where others, misguided by the fundamental rule of antecedent and relative, have, with violence to sense, placed it after the verb; examples of which may be seen in the first two lines of Phædrus, in the sixth line of the fourth Fable and note, and in the three last lines of the Epilogue of book iv. *Ego quondam, &c.* which last I have cited and spoken upon fully in the series of this discourse: sometimes too I have placed the accusatives before the verbs, not for construction, but for conformity only to the Roman stile; and for the same reason I have translated the nominative after the verb. The
par-

participle of the preter tense in *us* with its different cases, I never translate by our English participle present in *ing*, as is often done by the ablest translators, and which is by no means justifiable, since there should certainly be an agreement of time between an original and translation. The participle (as it is called of the future) in *dus*, with its several cases (commonly called grounds) may, by some branch of the verb *sum* understood, which variously supplies it with mood and tense, always be rendered in *ing*, but to avoid uncouthness I sometimes render it in *ed*. I have given many examples of the participle in *dus* in my Appendix. As verbs are impersonal with respect to their nominatives, so I hold them often impersonal with respect to their accusatives, and the particle *it* alike to supply both: a mode of speech which, though we use it in English, often gravels translators, for which see the verbs *consumat* and *meminero* in Epilogue, book iv, lines 12th and last. In translation I have frequently used our auxiliary verbs, and by them I presume I have made the text clear: see *significat*, book v. fable 8. I have omitted an *Ordo* designedly, because it is mischievous, and certainly leads the learner away not only from the Roman stile, but also from the sense; and have therefore chosen rather to put the English sentences into the Latin order, than the Latin sentences into English order; but as to the arrangement of the words in each sentence I have humoured it, to the best of my judgment, with a strict attention to the preservation of the Latin stresses, in which the art of translation chiefly lies; but translators on the contrary, either too often drop the stresses, or what is worse injudiciously alter them, and thus produce mere ghosts.

As

As the stile is Phædrus's and Roman, and, as he himself says, "there is to every one a cogitation of mind peculiarly his own and a colour or manner suitable," it may appear at first uncouth : with practice the young learner will find it easy, will be agreeably surpris'd with its neatness, strength and elegance, and will find too that it is a perfect model for little stories. If any young student will take the pains of numbering Mr. Davidson's free translation conformably to my close one, and of comparing carefully the stile and spirit of each, he will very shortly, if he has any taste, discern the viciousness of freedom, and very much refine his taste ; and will soon be sensible, that if all spirited and polished books of every language, the closest translations are the most elegant.

The young student should repeat the sentences alternately in a very sprightly manner, first the English (leaving out the supplements and explanations which are distinguished by a different print) then the Latin ; and when he is perfect he should read off the English from the Latin, and now and then try the Latin from the English, which, sooner or later, according to the strength of his memory and forwardness of his understanding, he will be able to effect more easily and readily I presume than by any other method that has been yet practis'd : but I caution him that if he does not think and utter the original with just accents and construction his labour will be lost. If a sentence happens to be difficult (I mean in a succession of books on my plan) the student should lose no time, he should apply immediately for relief to his tutor : if the tutor cannot satisfy him he should proceed ; he will gain

gain strength ; in a future similar passage he will comprehend what before he was not able to do. Thus the way being made perfectly smooth and pleasant, the youth is never stopped ; his mind, never blunted, is kept constantly awake and alive by the spirit of the author ; he is entertained by the different modes of stile and different mechanism of languages ; he is stored, if he has a good memory, with knowledge and history ; and finally eminently improved and perfected, to the utmost of his natural talents, in the art of reading and oration.

The teaching to read English, in my humble opinion, should be preparatory to the teaching Latin : the youth should be first put upon reading the translation, and not until he is made to understand, and read, and act it with propriety, at least with some degree of sensibility, should he be put upon the Latin ; for if he cannot understand the English, or if he cannot utter the English with proper accents and construction, as is commonly the case, it cannot be supposed that he will be made to understand the Latin. I have not heard that this method has ever yet been practised.

Is it possible for a youth, even of good capacity, by hammering out, with infinite labour, fifty or a hundred pages of one author, and of another, and those very imperfectly, to acquire a dead or even a living language ? It is true there are a few students, with vast obstinacy of perseverance and gigantic powers, who do, with uncommon acuteness of apprehension and conjecture, and when these fail, which is not very rare, with invention and omission, wade through and arrive at great knowledge in
ancient

ancient books : but these are few ; and even these, by the help of the numbers and close translations of the Roman stile, would receive proportionate celerity. The task, even thus prepared, clear of all obstructions, with the aid of the ablest preceptor and finest reader will, I suppose, employ the acutest student, with the finest ear, tongue, judgment and memory, many years, to reach the utmost extent and perfection of reading the approved and beaten tracts of ancient literature. I say many years but probably not half the time which the usual methods of teaching have hitherto required.

It has been, I think, generally granted, with respect to modern languages, that the easiest method of acquiring them is to live in their parent countries : but if it is admitted, that the matter is mostly very light of common conversation : seldom of great solidity, and full of inaccuracies and vulgarisms, and that of approved books copious, correct and polite ; the latter method of books with close translations, I think, exhibits much the fairest prospect of success.

Let any person, who is only tolerably grounded in the rudiments of a modern language, try his strength, and, in that case, I will assure him, he will find himself able, without the assistance of a teacher, to distinguish and number the sentences exactly of an original and translation, provided the translation is just : and if he has a good judgment, I am of opinion that he will be able to do it in a dead language ; and if he persist a few days in that exercise ; I think probability will be on his side, if young, and urged by interest or taste, that he will pursue it till he can
read

read as free and masterly as the accuracy of the translations will enable him.

I am afraid I may have given offence by the freedom with which I have spoken of the defects of translations, which I have been obliged to do as respecting exactitude and thereby their tendency to instruct; but far be it from me to lessen, in the least, the merits of their laborious authors, those useful servants of the publick, who, few as they are, have, for their labours I fear, rarely received due honour and reward. I am perfectly sensible of the difficulties in which they have been intangled; and of their fears of offending by uncouthness; and I am sure too, that there is not one of our latest close translators, but would have done better, if better he had dared to have done.

Admit that a sentence be, in English, uncommonly expressed, and consequently uncouth; if, at the same time, it be perfectly clear and intelligible; if it instructs and conveys fully the sense and stile of the Roman author; I ask, why should it not pass? For example,—*Hoc mihi gratius facere nihil potes*. The Roman stile is—Than this to do more agreeable for me you can nothing. This translation is, I will allow, very uncommon, and therefore uncouth, but certainly very clear. We should say in our English stile—You can do nothing for me more agreeable than this. Should Tully have written *Potes facere nihil mihi gratius hoc*—his friend would probably have thought him either very sick or melancholy: such is the difference of the two stiles. Often, very often the Roman stile is admirable in English and perfectly elegant, and why in that case it

C

should

should not have been translated I cannot see. For example:
Phædrus says

Ego quondam legi quam puer sententiam
Palam mutire, plebeio piaculum est,
Dum fanitas constabit pulchre meminero.

Which in Phædrus's stile is

I formerly read when-a-boy what a sentence!

"Openly to murmur is, for a plebeian, a crime-to-be-
atoned,"

Whilst soundness-of-mind shall remain, fairly shall I
remember it!

Mr. Davidson, totally subverting the dignity of Phædrus, has arranged the above lines in his *Ordo* thus: "Ego, dum fanitas constabit, meminero pulchre sententiam quam puer quondam legi *Piaculum est plebeio palam mutire.*" And rendered his *Ordo* freely thus: "For my own part, I shall not, while in my senses, forget what I once read when but a child: *It is dangerous for a private man to complain openly of public wrongs.*"

The Cambridge Gentleman in his *Ordo* thus: "Dum fanitas constabit pulchre meminero sententiam quam Ego quondam puer legi *Piaculum est plebeio mutire palam.*" His close translation is "As long as my understanding shall continue good I shall perfectly remember the sentence which I formerly when a boy read; *it is a great crime for a common man to mutter openly.*"

If Phædrus had intended his first line without the spirit of admiration, I think (but I must not be understood in strictness of verse but of sense) he would have written

Sententiam quam ego quondam puer legi
————— pulchre meminero.

The

The sentence which I formerly read when a boy——fairly shall I remember! But even thus the spirit of admiration is very legible in the last line.

Whether Mr. Davidson and the Gentleman of Cambridge thought the original elegantly and as a living language; or whether there was any necessity (supposing their sense of the passage to be precisely just) for their altering the arrangement of the original sentences, I must leave to the serious consideration of the learned; yet such instances perpetually occur to the eternal embarrassment, vexation, loss of time and sometimes sore affliction of tender youth. In short if the scholars read *Ordos* they will think as the authors have translated those *Ordos*, that is, in an English stile, but if they read the text they must be taught to think otherwise, to think as the Roman author did, in the Roman stile; or, it is demonstrable they will not think at all; or, with a power of the mind which I am totally a stranger to, they will read one stile and think another; or read an elegant one and think an inelegant one.

But as unusual stiles are very perplexing, especially of the Poets, I am of opinion it would afford great help to young learners, if there were one translation in the Roman stile, and another in the English stile with supplements and illustrations in one view according to the following example.

HORACE,

H O R A C E,

B O O K II. O D E III.

The ENGLISH STYLE.

¹ A Ngustam amici pauperiem pati
 Robustus acri militiâ puer
 Condiscat ; ² et Parthos feroces
 Vexet eques metuendus hastâ ; ³
 Vitamque sub dio, et trepidis agat
 In rebus : ⁴ illum ex mœnibus hosticis
 Matrona bellantis tyranni
 Prospiciens, et adulta virgo,
 Suspiret : Eheu, ⁵ ne rudis agminum
 Sponsus laceffat regius asperum
 Tactu leonem ; ⁶ quem cruenta
 Per medias rapit ira cædes. ⁷
 Dulce et decorum est pro patriâ
 mori : ⁸
 Mors et fugacem persequitur virum ; ⁹
 Nec parcit imbellis juventæ
 Poplitibus, timidoque tergo. ¹⁰
 Virtus, repulsæ nescia sordidæ,
 Intaminatis fulget honoribus ; ¹¹
 Nec sumit aut ponit secures
 Arbitrio popularis auræ. ¹²
 Virtus, recludens immeritis mori
 Cœlum, ¹³ negatâ tentat iter viâ ; ¹⁴

The robust youth, my friend, must learn well to bear scanty poverty in sharp war, ² and if so in quality of a skilful horseman to be dreaded with his spear he must harraßs the fierce Parthians. ³ He necessarily must pass his life too not under a warm roof, but in the cold open air, and in active stirring affairs. ⁴ The princess-designed-to-be-the-wife of the warring tyrant and the same a marriageable virgin viewing such a man as him from the hostile walls must draw a sigh. ⁵ " Oh ! I fear lest my royal love raw in the art of war may encounter that rough man in touch as strong and fierce as a lion ⁶ whom rage perfectly cruel hurries through the thickest slaughter." ⁷ The Poet then presents to the mind of his friend, the following general reflections : That it is a sweet and glorious thing to die for our country's good. ⁸ That death pursues too the flying man, ⁹ nor spares the hams and timid back of the unwarlike youth. ¹⁰ That true virtue which is ignorant or guiltless of the repulse that is mean shines ever with untarnished honours ; ¹¹ nor does it take or lay aside power by the humour of the popular voice. ¹² That virtue, in contemplation, opening heaven to men who by their good actions ne'er deserved to die, but deserved to be immortal, ¹³ attempts the passage in a way that is opposed or denied ¹⁴ and

HORACE'S STYLE.

1 **S**canty poverty, my friend, to bear
 The robust youth must in keen war
 Well learn; ² and the Parthians fierce,
 He a cavalier to be dreaded with his spear must vex. ³
 Life too he must pass in open air and in brisk
 Affairs. ⁴ Him, from the hostile walls,
 The intended wife of the warring tyrant
 Fore-viewing (*the same* a marriageable virgin too)
 Must draw a sigh. ⁵ "Oh! left, ignorant of war,
 My promised royal spouse may encounter him rough
 In touch a lion, ⁶ whom rage
 Cruel hurries through thickest slaughter." ⁷
 Sweet and glorious 'tis for our country's good to die! ⁸
 Death too pursues the flying man ⁹
 Nor spares of the unwarlike youth
 The hams and timid back ¹⁰
 Virtue, guiltless of mean repulse,
 Does, with untarnish'd honours, shine; ¹¹
 Nor takes or lays down power
 By the humour of the common voice. ¹²
 Virtue, opening to men who ne'er deserv'd to die
 Eternal bliss, ¹³ attempts the passage by a denied way, ¹⁴

And

Coetusque vulgares, et udam
Spernit humum fugiente pen-
nâ. ¹⁵

Est et fideli tuta silentio

Merces: ¹⁶ vetabo, qui Cereris
sacrum

Vulgarit arcanæ, ¹⁷ sub iisdem

Sittrabibus, fragilemque mecum

Solvat phaselum. ¹⁸ sæpe Diespiter

Neglectus incesto addidit inte-
grum: ¹⁹

Raro antecedentem scelestum

Deseruit pede poena claud. ²⁰

and spurns vulgar herds and the
marshy ground *alike* with a soaring
wing. ¹⁵ *That* there is a safe re-
ward too for faithful silence in *re-*
ligious mysteries; ¹⁶ *for my part*
I will forbid *that the man* who
shall prostitute the solemn rite
of secret Ceres ¹⁷ may be under
the same roof and launch the fra-
gile bark with me, ¹⁸ *for* Jupiter
often when he is neglected and
blasphemously treated does join in
the same calamity the upright with
the wicked man. ¹⁹ Finally *That*
punishment with her limping foot
rarely hath forsaken the wicked
man going before her and *avoiding*
her. ²⁰

And vulgar companies she, and the swampy ground *alike*.

Does spurn with soaring wing. ¹⁵

There is too for faithful silence a safe

Reward. ¹⁶ I will forbid, who of secret Ceres

Shall prostitute the solemn rite, ¹⁷ that he under the same roof

May be, and with me

Launch the fragile barge. ¹⁸ The father of the day, often,

When neglected, with the guilty joins the just. ¹⁹

Rarely, the foregoing wicked man,

Hath punishment with her limping foot forsaken. ²⁰

As a close translator, I know none superior to Mr. Mair; but his, like all other translations, in spirited parts, by not having rendered the Roman stile into English, is very cold and flat, and indeed not strict to the sense, of which the following translation of the speech of Cato taken from Sallust (which in Cato's or Sallust's stile, not mine, though probably a translation short of perfection, is strong, bold and clear; full of dignity as it is of virtue) and together with it that in Mr. Mair's common English stile, may serve as specimens for comparison.

CATALINE,

CATALINE, Chap. 52.

I Postquam Cæsar dicendi finem fecit, ² cæteri verbo alius alii varie adsentiebantur; ³ at M. Porcius Cato rogatus sententiam, huiusmodi orationem habuit. ⁴

¹ Longe mihi alia mens est, Patres conscripti, ² cum res atque pericula nostra considero et cum sententias nonnullorum mecum ipse reputo. ³ Illi mihi disseruisse videntur de poena eorum, ⁴ qui patriæ, parentibus, aris atque focis suis bellum parare: ⁵ res autem monet, cavere ab illis, quam, quod in illis statuamus, consultare: ⁶ nam cetera tum persequare, ubi facta sunt; ⁷ hoc nisi prouideris, ne accidat; ⁸ ubi evenit, frustra iudicia implores; ⁹ capta urbe, nihil sit reliqui victis. ¹⁰ Sed, per Deos immortales, vos ego adpello, ¹¹ qui semper domos, villas, signa, tabulas vestras pluris, quam rempublicam fecistis: ¹² si ista, cuiuscumque sint, quæ amplexamini, ¹³ si voluptatibus vestris otium præbere vultis; ¹⁴ expergiscimini aliquando et capeffite rempublicam. ¹⁵ Non agitur de vestigalibus, non de sociorum injuriis; ¹⁶ libertas et anima nostra in dubio est. ¹⁷ Sæpe numero, Patres conscripti, multa verba in hoc ordine feci; ¹⁸ sæpe de luxuria atque avaritia nostrorum civium questus sum; ¹⁹

Mr. MAIR'S STYLE.

After Cæsar made an end of speaking, ² the rest signified their assent by words, some to one, some to another, variously. ³ But M. Porcius Cato being asked his opinion, had a speech to this purpose. ⁴

¹ Illustrious Fathers, I have a far different judgment, ² when I consider our circumstances, and our danger, and when I recount with myself the sentiments of some. ³ They seem to me to have discoursed concerning the punishment of those, ⁴ who have raised a war against their country, parents, religion, and properties: ⁵ but the case advises, rather to guard against them, than deliberate what punishment we should determine for them. ⁶ For you may punish other crimes when they are committed; ⁷ this you cannot punish, unless you take care that it do not happen; ⁸ for you crave sentence in vain, when it falls out: ⁹ When the city is taken, nothing remains to the conquered. ¹⁰ But, by the immortal Gods, I address myself to you, ¹¹ who always have valued more your houses, country-seats, statues, and pictures than the commonwealth: ¹² If you would keep those things, of whatever nature they be, which you fondly hug, ¹³ if you would have leisure for pursuing your pleasures; ¹⁴ rouze at last and take care of the republick. ¹⁵ We are not treating of the revenues, not of the ill-usage of our allies; ¹⁶ liberty and our life is at stake. ¹⁷ Gentlemen, I have often made long speeches in this house: ¹⁸ I have often complained of the luxury and avarice of our citizens; ¹⁹ and I have many men my enemies on that account

C A T O ' s S T I L E .

1 A Fter that Cæsar, of speaking, made an end, 2 the rest by a word, *or short speech*, some to one, some to another, variously signified their assent; 3 but M. Porcius Cato, when-asked his opinion, of this kind had a speech. 4

1 Far different is my judgment, conscript Fathers, 2 when our circumstances and our dangers I consider, and when the sentiments of some, I with myself recount. 3 They to me seem to have discoursed, concerning *merely* the punishments of those persons, 4 who, to their country, their parents, their religion, and their all have prepared war: 5 the affair also advises to take heed from them, *rather* than, what punishment we against them may resolve, to consult: 6 for other crimes, you may then punish, when they have been committed; 7 this, unless you shall provide lest it happen; 8 when it has happened, in vain may you implore judgment; 9 the city taken, all is over, nothing happens to be left for the conquered. 10 But by the immortal Gods, to you I speak, 11 who always your homes, your villas, your statues, your pictures, have, of greater account than the republic made; 12 if, those things, of whatsoever kind they may be, which you fondly hug, to retain; 13 if, to your pleasures to bestow less, you are disposed; 14 *rouze I beseech you* for a while, and g~~o~~ commonwealth. 15

Not concerning revenues is it now debated, not concerning the injuries of our allies; 16 *but* our liberty is, and our very life, in doubt. 17 Often times, conscript Fathers, long speeches have I in this august assembly made; 18 often concerning the luxury and avarice of our citizens have I complained; 19 and many men, up-
D on

multosque mortalis ea caussa
adversos habeo : ²⁰ qui mihi
atque animo meo nullius um-
quam delicti gratiam fecis-
sem, ²¹ haud facile alterius
lubidini malefacta condona-
bam. ²² Sed ea tametsi vos
parvi pendebatis ; ²³ tamen
respublica firma, opulentia
negligentiam tolerabat. ²⁴
Nunc vero non id agitur, bo-
nis, an malis moribus viva-
mus ; ²⁵ neque quantum, aut
quam magnificum imperium
populi Romani : ²⁶ sed cujus
hæc cumque modi, nostra,
an nobiscum una hostium
futura sint. ²⁷ Hic mihi
quisquam mansuetudinem et
misericordiam nominat. ²⁸
Jam pridem equidem nos ve-
ra rerum vocabula amisi-
mus ; ²⁹ quia bona aliena
largiri, liberalitas ; malarum
rerum audacia fortitudo vo-
catur : ³⁰ eo respublica in ex-
tremo sita. ³¹ Sint sane, quo-
niam ita se mores habent, li-
berales ex sociorum fortunis ;
³² sint misericordes in furibus
ærarum : ³³ ne illis sanguinem
nostrum largiantur ; ³⁴ et,
dum paucis sceleratis parcunt,
bonos omnis perditum eant. ³⁵
Bene et composite C. Cæsar
paulo ante in hoc ordine de
vita et morte differuit ; ³⁶
falsa, credo, existumans, quæ
de inferis memorantur : ³⁷
diverso itinere malos a bonis
loca tetra, inculta, fœda at-
que formidolosa habere. ³⁸
Itaque censuit pecunias eo-
rum publicandas, ³⁹ ipsos per

account : ²⁰ I, who had indulged my-
self and mine own humour in no fault
at any time, ²¹ could not easily pardon
crimes committed by the extravagance
of another. ²² But though you little
regarded this, ²³ yet the republick
was secure, her opulency did admit of
your remissness. ²⁴ But now the ques-
tion is not, whether we are to live ac-
cording to good or bad morals ; ²⁵ nor
how great or how magnificent the em-
pire of the Roman people *may be*
made : ²⁶ but whether these things,
whatever they be, are to be our own,
or together with ourselves the *prey of*
enemies. ²⁷ Does any one mention
to me mildness and mercy in this
case ? ²⁸ Long since indeed we have
lost the true names of things ; ²⁹ for
to lavish away the goods of others is
called generosity ; boldness in wicked
actions is called bravery : ³⁰ by this
means the state is *come to be* in a des-
perate situation. ³¹ Let them be in-
deed, since the fashions are such, ge-
nerous out of the fortunes of *our* al-
lies, ³² let them be compassionate to
robbers of the treasury : ³³ *But* let
them not make a present of our blood
to them ; ³⁴ and go on to ruin all
good people whilst they spare a few
villains. ³⁵ C. Cæsar a little before
discoursed finely and ornately in this
house concerning life and death ; ³⁶
supposing, I imagine, those things
false which are told about the state of
the dead : ³⁷ That bad men, in a re-
gion separated from the good, possess
dismal, waste, ugly and frightful
places. ³⁸ And therefore he was of
opinion, *their estates should be confiscat-*
ed, ³⁹ and themselves detained in cu-
stody

on this account, have I *now* opposed to me : ²⁰ For I-who in act or thought of no failure had ever committed the least indulgence, ²¹ did not easily pardon vile acts *done* by the wantonness of another. ²² But those things, though you considered *as* of small account, ²³ yet the republic was firm, her opulence did bear your negligence. ²⁴ But now the question is not moved, whether by good or by bad morals we may live, ²⁵ neither how extensive, or how magnificent the empire may of the Roman people be : ²⁶ but, these, of whatsoever kind *they are*, whether ours or together with ourselves they are to be things of our enemies ? ²⁷ here, *in this case*, does any one to me mildness and mercy name ? ²⁸ long since indeed have we the true names of things *entirely* lost, ²⁹ since to lavish others goods, liberality, the boldness of base actions, fortitude is called : ³⁰ therefore is the republic in extreme danger placed. ³¹ Well may they, since thus *in such way*, habits possess them, be liberal out of the fortunes of our allies ; ³² well may they be compassionate to the robbers of the treasury : ³³ may they not, *I pray God*, upon them lavishly bestow our very blood, ³⁴ and whilst they spare a few villains, may they not proceed to ruin all good men. ³⁵ Well and composedly hath C. Cæsar, a little before, in this august assembly discoursed concerning life and death ; ³⁶ false, I do believe, thinking those things, which are concerning the dead declared : ³⁷ that by a different course bad men from good, places dismal, waste, ugly and frightful do possess. ³⁸ And thus *principled* he has voted that their estates be confiscated, ³⁹ that themselves

municipia in custodiis habendos; ⁴⁰ videlicet timens, ne, si Romæ sint, ⁴¹ aut a popularibus conjurationis, aut a multitudine conductæ per vim eripiantur: ⁴² Quasi vero mali atque scelesti tantummodo in urbe, et non per totam Italiam sint; ⁴³ aut non ibi plus possit audacia, ubi ad defendendum opes minores. ⁴⁴ Quare vanum equidem hoc consilium, si periculum ex illis metuit: ⁴⁵ si in tanto omnium metu *solus non timet; ⁴⁶ eo magis refert mihi atque vobis timere. ⁴⁷ Quare cum de P. Lentulo ceterisque statuetis, ⁴⁸ pro certo habetote, vos simul de exercitu Catiline et de omnibus conjuratis decernere. ⁴⁹ Quanto vos attentius ea ageris, tanto illis animus infirmior erit: ⁵⁰ si paullulum modo vos languere viderint, jam omnes feroces aderunt. ⁵¹ Nolite existimare, majores nostros armis rempublicam ex parva magnam fecisse: ⁵² si ita res esset multo pulcherrimam eam nos haberemus; ⁵³ quippe sociorum atque civium,

study in the franchised towns; ⁴⁰ fearing, it seems, lest, if they were at Rome, ⁴¹ they should be reduced by force, either by the accomplices of the conspiracy, or by a hired mob. ⁴² As if indeed rascals and villains were in the city only, and not through all Italy; ⁴³ or a daring temper could not do more in a place where there is less strength for defence. ⁴⁴ Wherefore this advice is indeed idle, if he fears dangers from them: ⁴⁵ But if in this so great general consternation he alone be not afraid; ⁴⁶ so much the more it concerns me to be afraid for myself and you for yourselves. ⁴⁷ Wherefore when you shall pass judgment on P. Lentulus and the rest of the prisoners, ⁴⁸ reckon for certain, that you determine at the same time concerning Catiline's army, and all the conspirators. ⁴⁹ By how much the more vigorously you shall execute this, so much will their courage be the weaker: ⁵⁰ if they see you faint but a little, instantly all will advance boldly. ⁵¹ Don't imagine, that our forefathers made the republic great of a small one by arms. ⁵² If the matter were so, we should have it by far the most excellent: ⁵³ for we have greater abundance

* Solus non timet. he alone be not afraid. alone *he* does not fear. alone *not* fear does he. Of the text and 2d and 3d interpretations the stress is distinguished in Italicks: where to lay the stress in the 1st interpretation, the Critic and Student will judge: I think it must be on the word

themselves in franchised towns under guards be had ; ⁴⁰ that is to say, dreading, lest, if at Rome they may reside, ⁴¹ either by the friends of the conspiracy, or by a conducted *or influenced* multitude, they may by force be snatched away : ⁴² as though truly ill-disposed men and villains, only in the city, and not through all Italy are ; ⁴³ or not there, *in that place*, can their rashness more avail, where, with respect to defending *ourselves* the powers are less. ⁴⁴ Wherefore idle indeed is this his counsel, if *real* danger from them he dreads ; ⁴⁵ but if in so great a general dread, alone not fear does he, ⁴⁶ upon that account, the more does it move me and you to fear. ⁴⁷ Wherefore, when concerning Lentulus and the rest you shall resolve *in judgment*, ⁴⁸ reckon for certain, that you at the same time decree concerning the army of Catiline, and all persons conspired : ⁴⁹ *be assured* by how much the more attentive you shall do these things, by so much shall their spirit be less firm : ⁵⁰ if, a very little only, they shall perceive you to faint, instantly all will advance *quite* fierce. ⁵¹ Do not imagine, that our fathers, by arms, made the republic from a small one great ; ⁵² if the case were so, by far the most excellent, should we have it ; ⁵³ for of allies and citizens, as also of arms and horses, greater is
our

word *alone*. In this short specimen I trust I shall be understood on the article of stresses and on the importance of translating them justly. There is a certain arrangement of words in which the stress will fall with weight and propriety, and which should be strictly attended to.

præterea armorum atque e-
 quorum major nobis copia
 quam illis: ⁵⁴ sed alia fuere,
 quæ illos magnos fecere; ⁵⁵
 quæ nobis nulla sunt: ⁵⁶ do-
 mi industria, foris justum im-
 perium, animus in consulendo
 liber, neque delicto, ne-
 que lubrici obnoxius: ⁵⁷
 pro his nos habemus luxuri-
 am atque avaritiam; ⁵⁸ pub-
 lica egestatem, privatim opu-
 lentiam; laudamus divitias,
 sequimur inertiam; ⁵⁹ inter-
 bonos et malos discrimen
 nullum; ⁶⁰ omnia virtutis
 præmia ambitio possidet: ⁶¹
 neque mirum; ubi vos sepa-
 ratim sibi quisque consilium
 capitis; ⁶² ubi domi volup-
 tatibus, hic pecuniæ, aut
 gratiæ servitis: ⁶³ eo fit,
 ut impetus fiat in vacuum
 rempublicam. ⁶⁴ Sed ego
 hæc omitto. ⁶⁵ Conjuravere
 nobilissimi cives patriam in-
 cendere: ⁶⁶ Gallorum gen-
 tem infestissimam nomini
 Romano ad bellum arces-
 sunt: ⁶⁷ dux hostium supra
 caput est: ⁶⁸ vos cuncta-
 mine etiam nunc, quid, in-
 tra moenia adprehensis hosti-
 bus, faciatis? ⁶⁹ Misereamini
 censeo: ⁷⁰ deliquere homines
 adolescentuli per ambitio-
 nem; atque etiam armatos
 dimittatis. ⁷¹ Ne ista vobis
 mansuetudo et misericordia,
 si illi arma ceperint, in mi-
 seriam vertet? ⁷² Scilicet res
 aspera est; sed vos non time-
 tis eam: ⁷³ immo vero max-
 ime; ⁷⁴ sed inertia et mol-
 litia animi, alius alium ex-
 spectantes cunctamini, ⁷⁵ dis-
 immortalibus confisi, qui

bundance of allies and citizens, as
 also of arms and horses, than they
 had: ⁵⁴ But there were other things
 which made them great; ⁵⁵ none of
 which we have: ⁵⁶ *I mean*, industry at
 home, just administration abroad, a
 mind disinterested in council, under
 the influence neither of guilt nor pas-
 sion. ⁵⁷ Instead of these we have
 luxury and avarice; ⁵⁸ public pover-
 ty, private plenty; we praise riches,
 we indulge sloth; there is no distinc-
 tion between good men and bad; ⁶⁰
 ambition possesses all the rewards of
 virtue. ⁶¹ Nor is it strange; when
 you separately take measures every
 one for himself, ⁶² when at home you
 are slaves to pleasures here to money
 or favour; ⁶³ hence it comes, that an
 assault is made upon the abandoned
 state. ⁶⁴ But I pass these things. ⁶⁵
Some very noble citizens have conspir-
 ed to fire the city: ⁶⁶ They solicit to
 the war the nation of the Gauls, the
 most spiteful enemies to the Ro-
 man State: The commander of the
 enemy is on our top: ⁶⁸ Do you
 demur as yet, what you should
 do with rebels caught within the
 walls? ⁶⁹ You should pity them I
 suppose: ⁷⁰ the young men have been
 misled by the love of power; and you
 may send them off armed too. ⁷¹ Cer-
 tainly that mildness and mercy, if
 they get their arms, will turn to your
 misery. ⁷² To be sure the case is dan-
 gerous, but you are not afraid of it. ⁷³
 Nay truly very much; ⁷⁴ but through
 a lifelessness and indolence of spirit,
 you hang back waiting one another,
⁷⁵ depending upon the immortal Gods,
 who have often saved this republic in
 the

our abundance than theirs: ⁵⁴ but, far other were the causes which made them great, ⁵⁵ which with us there are not any: ⁵⁶ at home industry, abroad just administration, a mind in counsel free, neither to guilt nor passion liable: ⁵⁷ for these we have luxury and avarice; ⁵⁸ publickly want, privately plenty; we praise riches, we indulge sloth; ⁵⁹ between good and bad men no distinction; ⁶⁰ all the rewards of virtue interest possessers; ⁶¹ nor is it strange; where you, separately, each for his own self, take public measures; ⁶² when at home to your pleasures, when here you are slaves to money or to favour: ⁶³ hence it comes that an assault may be made upon the abandoned state: ⁶⁴ but *enough* these things I pass by: ⁶⁵ *to my purpose*. The most noble citizens have conspired to inflame their country: ⁶⁶ the nation of Gauls, the most spiteful to the Roman name, they solicit to the war: ⁶⁷ the leader of the enemy *impending and threatening* is over our very head: ⁶⁸ do you demur too, even now, what you, with enemies apprehended within your very walls, may do? ⁶⁹ You may pity them I suppose: ⁷⁰ the young men have erred through importunity; and moreover, *I suppose* you may send them armed away. ⁷¹ Will not this your mildness and mercy, if arms they again shall take, turn to misery? ⁷² It is pointed out, *permitted to you*, to know, that our state is much endangered; but you *infatuated* do not fear it: ⁷³ yes truly *disturbed* exceedingly; ⁷⁴ but *yet* with excessive inactivity and softness of mind, *for resolve* expecting one another, you all demur, ⁷⁵ having trusted wholly to the immortal Gods, who *I must own*, have, this republic, often, in the greatest dangers
omnipotently

hanc rempublicam in maximis sæpe periculis servare: ⁷⁶ non votis, neque suppliciis muliebribus auxilia Deorum parantur: ⁷⁷ vigilando, agendo, bene consulendo prospera omnia cedunt: ⁷⁸ ubi secordiae te atque ignaviae tradideris, nequidquam Deos implores: ⁷⁹ irati infestique sunt. ⁸⁰ Apud majores nostros T. Manlius Torquatus bello Gallico filium suum, quod is contra imperium in hostem pugnaverat, necari jussit: ⁸¹ atque ille egregius adolescens immoderatae fortitudinis morte pœnas dedit: ⁸² vos de crudelissimis parricidis quid statuatis, cunctamini? ⁸³ Videlicet vita cetera eorum huic sceleri obstat? ⁸⁴ Verum parcite dignitati Lentuli si ipse pudicitiae, si famæ suæ, si Dis aut hominibus umquam ullis pepercit: ⁸⁵ ignorete Cethegi adolescentiæ; nisi iterum patriæ bellum fecit. ⁸⁶ Nam quid ego de Gabinio, Statilio, Cœpario loquar? ⁸⁷ quibus si quidquam umquam pensi fuisset, ⁸⁸ non eo consilia de republica habuissent. ⁸⁹ Postremo, Patres conscripti, si mehercule peccato locus esset, ⁹⁰ facile paterer, vos ipsa re corrigi, ⁹¹ quoniam verba contemnitis; ⁹² sed undique circumventi sumus: ⁹³ Catilina cum exercitu faucibus urget alii intra moenia,

the greatest dangers. ⁷⁸ The assistance of the Gods is not procured by vows nor womanish prayers: ⁷⁷ by watching, by doing, by taking well-advised measures, all things prove successful: ⁷⁸ when you have given up yourself to idleness and sloth, you invoke the Gods to no purpose; ⁷⁹ they are angry and enraged. ⁸⁰ Among our ancestors, T. Manlius Torquatus, in the Gallick war, ordered his own son to be put to death, because he had fought against the enemy contrary to orders: ⁸¹ and that excellent youth was punished with death for his ill-governed courage; ⁸² do you demur, what you should determine with respect to the most barbarous parricides? ⁸³ The other parts of their life, it seems, stand opposed to this crime. ⁸⁴ Yes, shew regard to the quality of Lentulus, if ever he shewed regard to his chastity, if to his credit, if to the Gods, or any man: ⁸⁵ pardon the youth of Cethegus; unless he has made war upon his country now a second time. ⁸⁶ For why should I speak of Gabinius, Statilius, and Cœparius? ⁸⁷ who, if ever they had had any consideration, ⁸⁸ would not have entertained such designs concerning the state. ⁸⁹ Finally, Fathers, by heavens, if there were room for the blunder, ⁹⁰ I could easily suffer you to be set right by the event itself, ⁹¹ since you despise words; ⁹² but we are beset on all sides. ⁹³ Catiline with an army

omnipotently saved : ⁷⁶ but know that not by vows, or womanish humiliations are the aids of the Gods obtained : ⁷⁷ but by watching, by doing, by well consulting, prosperous do all things happen ; ⁷⁸ when you have to idleness and sloth given yourselves over, to no purpose may ye the Gods implore : ⁷⁹ no, for in such case enraged and fraught-are-they-with-hurt. ⁸⁰ Recollect: amongst our ancestors Titus Manlius Torquatus in the Gallic war, hath, his own son (because, he, contrary to command, the enemy had attacked) ordered to be slain ; ⁸¹ and that extraordinary youth of immoderate fortitude, actually suffered punishment with death : ⁸² and do you, what, with the most cruel parricides, you may resolve, demur ? ⁸³ Let us see does the whole life of them besides, this infamy oppose ? ⁸⁴ true, spare the dignity of Lentulus, if chastity, if his own reputation, if the Gods or men, ever, any he has spared ; ⁸⁵ pardon the youth of Cethegus unless repeatedly on his own country he war has made. ⁸⁶ For what purpose concerning Gabinus, Statilius, Coeparius shall I speak ? ⁸⁷ to whom in character if any thing of weight had ever been, ⁸⁸ they would not these designs upon the republic had. ⁸⁹ Lastly, conscript Fathers, if by heavens there were room for error by your severest sentence ⁹⁰ easily could I suffer you to be by the thing itself corrected, ⁹¹ since you despise my words ; ⁹² but on all sides we are beset : ⁹³ Catiline

in sinu urbis sunt hostes : ⁹⁵ army advances to our throats : ⁹⁴ there are
 neque parari neque consuli other enemies within the walls, in the
 quidquam occulte potest ; ⁹⁶ heart of the city : ⁹⁵ nor can any thing
 quo magis properandum : ⁹⁷ be provided, or consulted secretly : ⁹⁶
 quare ita ego censeo : ⁹⁸ on which account we ought to use the
 cum nefario consilio sceleratorum greater expedition : ⁹⁷ wherefore thus I
 civium respublica in maxuma give my opinion : ⁹⁸ since the state has
 pericula venerit, ⁹⁹ hique in- come into the greatest jeopardy by the
 dicio T. Volturcii & lega- villanous contrivance of wicked citi-
 torum Allobrogum convicti zens, ⁹⁹ and they having been con-
 confessique sint, ¹⁰⁰ cædem, victed by the evidence of T. Voltur-
 incendia, alia scæda atque cius and the deputies of the Allo-
 crudelia facinora in cives pa- broges, and having confessed, ¹⁰⁰ that
 triamque paravisse ; ¹⁰¹ de they had designed massacre, burning,
 confessis, sicuti de manifestis and other foul and cruel outrages
 rerum capitalium, more ma- against their fellow citizens and coun-
 jorum, supplicium sumen- try ; ¹⁰¹ that, according to the usage
 dum, ¹⁰² of our ancestors, punishment should
 be inflicted upon those that have con-
 fessed, as upon persons evidently guilty
 of capital crimes. ¹⁰²

with an army presses with devouring jaws: ⁹⁴ others within the walls in the very bosom of the city are our enemies: ⁹⁵ neither be prepared, nor be consulted, can any thing occultly: ⁹⁶ upon which account the greater should the hastening *our resolution* be: ⁹⁷ wherefore thus I vote: ⁹⁸ since by the wicked counsel of vile citizens the common-wealth has come into the greatest dangers, ⁹⁹ and *since* these *villains* have by the discovery of T. Volturcius and the ambassadors of the Allobroges been convicted and confessed ¹⁰⁰ that slaughter, fires and other foul and cruel wickedness against their fellow citizens and country they have prepared; ¹⁰¹ *thus I say I vote that* concerning those who have confessed in like manner as concerning those who have been convicted of capital crimes, after the manner of our ancestors, *by death* the taking atonement. ¹⁰²

Of the ancients I believe it may be granted we have etched their architecture, their painting, and their sculpture; it were to be wished too that we had etched their literature, which we so much admire: in such a case there would probably be amongst our nobility and gentry many more readers of the classics: a great number of gentlemen, I am sure there are, of slow talents but sound judgments, who for want of proper light have made too little progress in the dead languages. The shift and transposition which our auxiliary verbs will bear, enable us to approach very near, if not quite close to the Roman stile. My ideas of the words *shift* and *transposition* may be seen in the following examples:

Of the SHIFT.

If the matter were so WE SHOULD have it by far the most excellent. If the matter were so by far the most excellent SHOULD WE have it

Of the TRANSPOSITION.

Amongst our ancestors Titus Manlius Torquatus in the Gallic war, HATH, his own son, because HE, contrary to command, the enemy HAD attacked, ORDERED to be slain.

Were there a polished page of English for every polished page of the dead languages of both ancient and modern approved books, especially of the books used in schools, presented at one view, it might in that case be presumed that science would be upon a sounder basis; that the dignity of language and the solidity of the human intellect would be much more advanced and perhaps the passions and affections be better regulated. To that end the first book may be difficult of compleat polish, the next will be easier,

easier, and the next still easier, till at last obscurities, if not quite, will be nearly removed, and literature in the dead languages will appear, if not perfectly clear, yet infinitely clearer than it now is, and thus, connected with those languages, a standard of the English will remain steady to future ages : but this will not be effected until more encouragement, than has hitherto been, is given to drudges to spend more time upon their works ; or until a number of gentlemen, of good sense and abilities, who, by their stations and fortunes, have leisure, shall condescend severally to undertake a work in small portions, with appendixes of their emendations of the erroneous passages of former translations. When the latter plan shall prevail every publication will accelerate and facilitate a following one, the school books will soon be well finished, and the doctrine of the language be at some certainty. It would also be effected, if our universities would make it their object.

It has been taken for granted because some persons of eminent learning had written with a good degree of elegance in Latin that they were therefore masters of it ; but if we consider the state of translations both of prose and poetry, so great are the defects, that, though some of their authors were men of very bright geniuses, yet, it can by no means be said that they were masters of the Latin language ; and yet it cannot be doubted that they could write it with great facility.

I am afraid as vain an emulation prevails amongst young men of developing known literary difficulties as prevails amongst boys of developing riddles and toy-puzzles, which is in truth as idle as it would be in printing and engraving

to prepare a new frame and to engrave a new plate for every impression. I am induced to make this reflection, because I am assured some young men of tolerable geniuses actually despise translations. There are many passages in the fables of Phædrus, as may be seen in my appendix, which I have made clear; of which the translations before were exceedingly obscure, erroneous, and some even nonsense; and which probably have racked the brains in time past of many able men; should these difficult passages I ask also rack the tender brains of youth in time to come?

Language, as it respects common life, such as poetry and history, in my humble opinion, like a mechanic art, if perfectly known, is not so complex and difficult but that it may be communicated to the most common understanding: it does not require extraordinary genius or invention: it requires only such intellectual powers as, though they may not be capable of composing, are yet capable of reading and receiving common improvement and entertainment from a book; and if, with respect to the latter, teachers and translators fail, it is because they are themselves defective. For my own part, when I review myself, that I have laboured to mend the translations of this little book of Phædrus (which has been hacked in all the schools for so many ages) with great attention and assiduity; and after all am conscious that my labour has come very short of a perfect polish; and this too, in a book, which, for the easiness of the language and vulgarity of the subjects, we may naturally suppose was understood by the lowest class of Roman readers:

ders: I say when I consider these things, far be it from me to set myself to view as a master of the Latin language. If, however, I shall have thrown a little light upon it, and shall have put translation in a train of form and method much more easy for the tender intellects of our young princes, nobility, and gentry, I shall be happy that my time and labour have been usefully spent in the service of the public.

But I say when I consider the chance for a future
of the world to grow as a nation of the future
it, however, I shall have shown a little more of it, and
shall have been treated in a way of being and wished
much more only for the sake of the world of our young
generations, and I shall be happy that my own
and others have been so truly treated in the name of the
public.

[The following text is extremely faint and illegible, appearing to be a series of paragraphs or a list of items.]

P O S T S C R I P T.

UPON reviewing the foregoing after it was printed, I discovered many flaws in the translations there inserted, of which, though exactness cannot be too much attended to, I shall only subjoin the following amendments, and add some more thoughts upon the subject.

AMENDMENTS.

Page xii, *sentence* 10th. That virtue, which is unconscious, *nor was ever passive of* the repulse that is mean, shines—*P. xiii. f. 10.* Virtue, not conscious, *nor ever passive of* mean repulse, does—*P. xxi. f. 43.* with respect to the defending it the powers are less—*P. xxi. f. 53.* greater our abundance is than theirs—*P. xxiii. f. 65.* Conspir'd have, *some* most noble citizens, their country to inflame—*P. xxv. f. 78.* When over to idleness and sloth given yourselves you have—*P. xxvii. f. 98.* the commonwealth has, into the greatest dangers, come.

The utmost polish translation is capable of I could not, I own, effect in a first edition, for I was not then so well acquainted with the Roman stile, nor with the principles of imitation as I now am: nor indeed if I could have effected it, would it have been proper; for I know that a translation strictly Roman, ushered all at once, would give great offence, and which, I am afraid, will be too much

the case even in that moderate degree that I have executed it. I am induced to publish this work, by the hope only, that in time the very few of singular note, true taste, candour and penetration, will give attention to it, and that they will find THAT close and elegant translation is a work which depends, not upon genius or fancy, nor upon any great degree of learning, but upon good sense and certain invariable rules; principles of imitation. THAT, on the contrary, the excellence of free translation does depend, in a great degree, upon genius and fancy, and not altogether upon invariable rules, and therefore is erroneous. THAT for right and clear thinking, it is as essential to interpret and appropriate styles, as it is to interpret and appropriate words, and the former though extremely difficult (only because it has not been practised) is yet easier than the latter. THAT finally to render ancient composition into English by modern style is barbarous; and it is better, with a view to revive story, to be defective of sense in translation than to be defective of translation in sense, or than to alter the sense, which however apt or clever men of genius may be to do, yet by so doing they not only falsify ancient literature and story, but also, whilst they please, cheat and bewilder the understandings of mankind.

Grammarians have been at a loss to settle the nature of the Gerunds, and have affirmed that the Participles and the Gerunds are not distinguishable in the English language. I shall therefore attempt to describe the English participle *ing*, and the Latin participles *ns* and *us* as they appear to me in composition. The English participle of

one termination ING appears to me to express perfectly what the two participles NS (with its several cases, NTIS, NTI, NTEM, NTE) and the participle or gerund *dus* (with its several cases DI, DO, DUM, DO) does in Latin. As I can distinguish every ING in English which would in Latin be expressed by NS, NTIS, &c. and also every ING which would be expressed by DUS, DI, &c. I therefore conclude, as ING is active in English, that NS and DUS must also both be active in Latin, and that the latter have their proper and distinct offices. Upon a very careful review I find ING always (when immediately connected with a ruling noun) personal, and in the present tense, as in the following example. "*Piso, performing his journey, was slain by the Spanish horse.*" I must here observe that this example would be expressed by the best writers with an auxiliary verb, which, being superfluous, I think inelegant, as here "*Piso, as he was performing his journey, was slain by the Spanish horse.*" *Piso ab equitibus Hispanis, iter faciens, occisus est.* In such and parallel cases the ING is expressed in Latin by NS. But when ING is not immediately connected with a ruling noun, in such cases, I consider it as impersonal and without tense, as here "*The Romans more by giving than receiving favours prepared friendships: Romani dandis magis quam accipiendis beneficiis, amicitias parabant;*" and here "*To make an end of reading, writing, &c. finem facere legendi scribendi, &c.*" These and such cases, wherein the participle is not immediately connected with a ruling noun, are always expressed by the participle DUS. But there

there are many expressions in Latin which we cannot translate in English, by the participle *ING*, well without the article *THE*, as for example “*I well know what to your valour the trusting must not be—Scio quod virtuti non sit credendum tuæ.*” Sometimes with the article *A*, as here, “*a rejoicing rather than a grieving one do I think your case : Lætandum magis quam dolendum puto casum tuum :*” but this last is in conformity to the English idiom : we say, *a pleasing circumstance, a rejoicing event, a trifling thing, &c.* strictly it should be : *a case the rejoicing at, rather than the grieving at.* Sometimes with a pronoun possessive, as here, “*My family bath during the dangerous Carthaginian war established friendship, at which time of eclipse the Roman faith more than their fortune was their [my family’s] seeking or object of quest—Familia nostra cum populo Romano bello Carthaginienſi amicitiam inſtituit : quo tempore, magis fides ejus, quam fortuna, petenda erat.*” As the participle *ING* is seldom used in English with an article, the frequency of it may at first seem uncouth, but “*a man fearing rather than a man the fearing—homo metuens magis quam metuendus*” will, with a little use seem more elegant than “*a man fearful rather than a man to be feared.*” For a general view of the participles I refer the reader to the examples in the Appendix. Thus, having shewn that the participle or gerund *DUS, DI, &c.* rendered various ways, may be always uniformly rendered into English by the participle *ING*, I shall proceed.

The Roman stile in translation requires that the accusatives be oftener constructed before the verbs ; oftener between

tween the principal verbs and auxiliaries ; the nominatives oftener after the verbs ; that the auxiliary verbs and their persons be oftener shifted, transposed ; and placed after the verbs almost always when the verbs have stress ; and oftener used than we practise in modern stile : that prepositions be sometimes transposed from their verbs, and sometimes placed after their nouns : that adjectives having great stress often in the positive degree equal to the superlative, must therefore either be arranged with equal stress in the positive, or translated in the superlative degree ; and in like manner verbs that have great stress, sometimes require the aid of adverbs, and so substantives also of adjectives : in such particulars translations are egregiously defective : and finally, that the participle in *DUS* be rendered in English by the participle in *ING* often without, and sometimes with an article, and sometimes with a pronoun possessive ; sometimes also it may be supplied with a branch of the verb *sum*, as *to be, could, would, &c.* By these respective modes of speech many stresses may, if I may be allowed the expression, be so *INDUCED*, so brought into place for spirited utterance, that the tongue cannot miss them. By these modes the sentences may be translated in their original progression, and thereby the true spirit preserved : and, without these modes, we cannot, it depending so much upon similar and adequate arrangement, frequently fix the true and precise original sense and spirit.

EXAMPLES.

Phædrus, Prol. Sent. 3. It moves laughter : better : it laughter moves. It warns life by prudent counsel—Life it does by prudent counsel warn. *S. 4.* Shall be disposed—disposed shall be. *S. 6.* Jest with feigned stories—with feigned stories jest. *Fab. I. f. 14.* oppress the innocent—the innocent oppress. *Fab. II. f. 6.* When the Athenians bewailed their sorrowful servitude—when bewail their sorrowful servitude the Athenians did. *Fab. VIII. f. 11.* *Periculosam fecit medicinam lupo*, I defectively translated : *made herself a hazardous remedy for the wolf* : which is pretty near the sense ; but the fair translation is, *hazardous she made the remedy for the wolf* : as much as to say : *she exposed her neck (which was the remedy) to danger*, others have translated, *she made a hazardous remedy for the wolf* : which is to say, she exposed the wolf to danger. If Phædrus had had occasion to have delivered the last sense he would, I think, have written : *Medicinam fecit periculosam lupo* : *the remedy she made dangerous for the wolf*. Such is the importance of arrangement or stile.

A more striking example, I will present to the judicious reader, in that celebrated sentiment, spoken by Chremes, in the first scene of Terence's *Self-tormentor* :

Homo sum, humani nihil a me alienum puto

A man I am, of human NOTHING FROM ME do I FOREIGN think

With the supplements thus :

A man I am, wherefore of human concern NOTHING consequently FROM ME do I FOREIGN think: or: do I think does not belong to me

I view Chremes looking sternly at Menedemus, shaking his head up and down, uttering every word deliberately, with either a grave, or an acute stress, and with the strongest emotion of benevolence, asserting his right and duty, as a man, to assist his fellow-creatures. The sentiment is truly noble, and I am not in the least surprised or at a loss, as some ingenious writers seem to have been, that at the utterance of it the Roman theatre resounded with applause, especially if the actor happened alike, which is not improbable, to have been a person of celebrated excellence, benevolence and goodness.

Let us now view the sentiment in modern arrangement:

SUM *homo*, *puto* NIHIL *humani* ALIENUM A ME

I am a man, wherefore consequently I think NOTHING of human concern FOREIGN FROM ME

which to the vulgar, rapid utterance, and feeling of a drayman, may suit very well: But if we are to speak with that feeling, force and elegance which so peculiarly touched the Roman audience, we must do it exactly in the arrangement of Terence, that "*puri sermonis amator*." Let the judicious reader utter the stresses in both arrangements with equal strength, and I shall be strangely mistaken if he does not become sensible of the propriety of the ancient stile, and of the rationality of

of inducing stresses upon words by proper arrangement in translation.

It would, I know, by the plurality, tho' they were to hear a translation in the ancient stile read with the greatest exactness of utterance, be objected to be uncouth, but so, I answer, is the musick of an Italian, at first, to the ear of a Scotchman, but as the latter becomes used to it, he becomes enraptured. With respect to language, some of the finest and most profound prose composition in the English has been deemed stiff, even by persons of erudition, only because they could not, the genius and stile of it being new and uncommon, execute the reading with energy and melody. But even of modern stiles, that the particular one most in use is frequently miserably delivered, our pulpits fully shew, where, to the disgrace of a great nation, to sanctify, ennoble, and harmonize the soul, what poor reading! what oratory do we hear; and, withdrawing from their temples, how few, throughout the whole British empire, can say, as Job in holy writ "how forcible are right words!" So that if any incline to pronounce the Roman stile in translation EXECRABLE, let them first be sure that their own readings are not EXECRABLE.

In literature, as in musick, it is the variety of stiles, as much as matter, that pleases and leads us on, if execute them we can: and I must own, that the Roman stile, even in English, to me is wonderfully clear and strong; and if well accented, stressed, and tuned to the several humours of the soul, very pleasing. I must not however be thought to infer, that the ancient stile should be a rule for
future

future spontaneous composition: I mean only to advance that ancient composition may, with great perseverance and pains (such as, to arrive at the highest point of perfection, are given to architecture, painting, and sculpture) and with repeated polishing from edition to edition, be more elegantly and spiritedly rendered into English by their own than by modern stile; however inferior to the ancient our language may, for want of inflections, particularly of nouns, be, to express their stile: and further I mean to advance that the youth (I don't mean the youth of fiery imagination and rare genius, but of good common sense) who can be brought to read a translation in the ancient stile fluently and justly, will, very soon, with extreme ease, familiarize their transposition and ellipsis, and read an original as a living language, which I think, nay I may affirm, very few do.

As transposition is a difficulty, which very few students are not embarrassed by, I therefore propose a method, which possibly may be of use to them, to think passages clearly of difficult transposition. Horace, after having given a description of his father a freedman, thus expresses himself in book 1st, sat. 6th, v. 89th.

* Nil me pœniteat sanum hujus patris; eoque
Non, ut magna dolo factum negat esse suo pars,
Quod non ingenuos habeat clarosque parentes,
Sic me defendam: longe mea discrepat istis
Et vox et ratio

G

To

* *Nil me pœniteat, &c.* Of this passage three different translations follow:

To render adequate spirit and ideas ; to tread exactly in the steps of an author, translation must not be cramped by rhyme or measure. The few specimens I exhibit, are not given to be considered as strict poetry ; nor yet as prose ; but as translation poetry, as there is a translation prose. The following is Horace's poetick stile,

Nothing can shame me, *whilst* sound of mind, of this father,
a freedman ; and in that *respect*

Not, as a great part of the world meanly, in their defence, deny
it to be done by their intrigue, *amour*, or *aet*

That they have not freeborn and illustrious parents,

Thus *meanly* shall I myself defend : *no* : far differ do from
these *men*

Both my open profession and my reason —————

I re-

“ While I enjoy the use of my reason, I will never be ashamed of so
“ good a father, much less will I follow their example, who to excuse
“ the meanness of their birth, are perpetually complaining it was not
“ their fault, but rather their misfortune that their fathers were not
“ men of quality. For my part I must differ from them.”

Dr. DUNSTER.

“ While I enjoy the use of my reason, I shall never be ashamed of such
“ a father, nor shall I vindicate my faults as most men do theirs, by al-
“ ledging they had not been guilty of them, if they had been born of
“ distinguished and illustrious parents. I have quite different sentiments
“ from these, and speak in another strain.”

DAVIDSON.

“ It can never repent me enjoying my reason of this father ; and
“ therefore I will not so defend myself as many a one denies that it hap-
“ pened by his fault that he had not distinguished and illustrious parents.
“ Both my language and reason widely differ from these.”

ANONYMOUS.

The last translation is upon the principles of language, professedly
close, from an humble *ordo*. The two first are by the force of genius,
free. Such passages are innumerable.

I recommend to the learner to think first in small parcels as thus. *Nil hujus patris—me sanum—me pœniteat sanum—Nil me pœniteat sanum hujus patris—eoque non—ut magna pars—ut magna negat pars—dolo suo—dolo factum esse suo—ut magna dolo factum negat esse suo pars—quod non ingenuos habeat clarosque parentes—sic me defendam—eoque non, sic me defendam—longe istis—longe discrepat istis—mea et vox et ratio—longe mea discrepat istis et vox et ratio.* And if the learner will give exactly the same tones to the words in the composition, as he does to them in the parcels, he will utter and think justly and clearly. After the young learner of common sense has thus practised in a sprightly manner for a few months he will lay aside this formality, and will be able to think by giving that attention, and just accentuation which must be given, if to be understood, to transposition and to elliptick expression in all languages, and particularly in poetick composition.

There are a few words in my translation of Phædrus which differ from the stated interpretations, for which I refer the reader to my notes under the fables; and particularly to my note on the verb *TREPIDO* in page 84th, of the owl and grasshopper, which I have interpreted to *HASTEN WITH JOY*: but having considered more of it since I committed it to the press, I am so clear as to be emboldened to publish that the verb *TREPIDO* signifies strictly to *HASTEN WITH A FIRM BUSY ACTIVE SPIRIT*, and not as the dictionary renders it *WITH TREMOUR, FEAR OR COWARDICE*. This *FIRMNESS* is an *EFFECT*, of which, the prospect of shunning ruin and misery, is as properly a *CAUSE*, as the prospect of victory and prosperity may be; and

and all the derivatives affirmative and negative, may be regulated accordingly. As for example of the adjective TREPIDUS in book 9. v. 229, Virgil says,

* Tum Nisus et una
Euryalus, confestim, alacres admittier, orant
Rem magnam, præciumque moræ fore. Primus Julius
Accepit TREPIDOS, ac Nisum dicere jussit.

Then Nisus and with him
Euryalus, forthwith, eager to be admitted *to audience*, plead
That the affair was great, and that for the delay *of time given*
for audience a recompense would be. Then foremost Julius
Receives the FIRM BRISK YOUTHS, *approaching him with wil-*
ling steps and confident looks expressive of some great event, and
that Nisus speak commands

Can we, I ask, possibly suppose the word TREPIDOS in the above passage, to imply TREMOUR, FEAR, or COWARDICE?—In book 12. v. 583,

Exoritur TREPIDOS inter discordia cives.

The word is translated the TREMBLING citizens; but Virgil uses it here in a characteristick sense,

The firm busy citizens among, discord does arise.

And so in the simile that follows at v. 589. After the shepherd has smoked the bees, Virgil says,

Illæ

* *Tum Nisus, &c.* “ Then Nisus, and with him Euryalus, with
“ prompt alacrity beg to be admitted: that their business was impor-
“ tant, and compensate the delay *and interruption of their counsels*.
“ In this their hurry and trepidation Julius first received them, and or-
“ dered Nisus to speak.

DAVIDSON.

Illæ intus, TREPIDÆ rerum, per cerea castra
Discurrunt, magnisque acuunt stridoribus iras.

They within, *ever* FIRM, ALERT and BUSY of affairs, thro'
their waxen tents
Run hither and thither, and sharpen do with mighty shouts
their ires.

Can we say with propriety, that the bees with TREMOUR,
FEAR, or COWARDICE, sharpen with mighty shouts their
ires?

The port look and actions of the TREPIDI, being brisk, vigilant, audacious, and full of military dignity are affirmative or expressive of their fortitude and enterprize: it may also mean a flashy spirit, or an appearance of courage: but the port look and actions of the INTREPIDI, being either foppish, or slovenly, or placid, or excessive modest, or sluggish, or simple, and often without military audacity or dignity, are therefore negative, or inexpressive of their latent fortitude and enterprize. Such men by their composure are, in appearance often, *metuentes magis quam metuendi*, in appearance, *men fearing rather than men the fearing*; and of this kind are those useful heroes, under the various characters I have mentioned, called bully-traps. But the word in general, means a CALM UNRUFFLED behaviour and spirit, such as many men, particularly the savages in America have, under the severest tortures, maintained to their last breath. So Ovid in book 13, v. 477, describes Prolixena, after the priest had plunged the dagger into her breast,

Illæ, super terram, defecto poplite, labens,
Pertulit, INTREPIDOS, ad fata novissima, vultus.

Tunc quoque cura fuit, partes velare tegendas,
Cum caderet; castique decus servare pudoris.

She, the ham or strength of support having fail'd, falling easily
on the earth,

Bore UNDISTURB'D, to her latest spoken words, her looks.

Then also her especial care was, the parts to veil requiring cover,
or which the covering ought to be,

The instant that she fell; and of her chaste modesty the honour
to preserve.

Which Mr. John Clarke (whose labours must, as long as the study of the Latin language is deemed necessary, be remembered with the utmost gratitude) faithfully following his dictionary has translated "She, as her hams failed her, sinking upon the earth, continued an UNDAUNTED countenance to the very last. Then too she had a concern upon her to cover the parts that ought to be concealed, when she fell; and to preserve the honour of her chaste modesty." The word UNDAUNTED is applicable to an agitated as well as to a calm firmness. The looks and behaviour of Bajazet in the tragedy of Tamerlane are UNDAUNTED but we cannot say they are CALM and UNDISTURBED. Such defective ideas, a strict attention to close translation, and constant polishing from edition to edition would in time remove.

The learned moderns seem to allow that the ancients were the greater masters of nature; but they do not seem to own that they themselves are not perfectly acquainted with many of the ancient fine subtle ideas and distinctions. If they will grant, that there are twenty, or even ten verbs in the Latin language, of each of which their ideas are
either

either false or imperfect, they must also allow, that their compositions, by the frequent intervention of these verbs and their numerous branches, would very much perplex, embarrass, and probably defeat an old Roman reader.

More I could say upon the subject had I health and vigour for such intense thinking; but if what I have said, imperfect and ill-methodized as it is, shall be deemed of any weight, or to have tendency, in any degree, to the reducing translation to a new, clear, and distinct science, it may suffice as a foundation, upon which some professed writer may, of stronger powers than myself, and of extensive knowledge, compleat the fabrick. Language in general will; as far as it is perfectly translated and understood, be rendered easy for the acquisition of all young persons of common sense, more or less, according to the strength of their memories. But with respect to what is not perfectly translated and understood (of which *copiosa manet abundantia*, and more than the silly human weaknesses of even some learned men will perhaps allow) to be rendered also easy for acquisition, it must first, with great perseverance, by the guidance of nature, and sound judgment, be developed.

Were translations of the Latin classics stamp'd, in the several languages, to the utmost perfection translation is capable of, and one pronunciation fix'd, we might in that case presume it, not only reasonable, but inevitable, that the Latin, through Europe, would beat the French quite out, and become, in a few years, the language of the courts. In that case, the classics would no longer remain myste-

mysterious, no longer be confined either to a few persons of rare and uncommon quickness and genius, or to a few plodding students, but be read by every gentleman, taught well to read, and of good plain sense; and be read as books ought to be, with ease, spirit, and pleasure.

To conclude, if, as having gone wide out of the common road, this work shall incur the hot displeasure of the hasty teachers of rooted error and nonsense, or of my brethren the little literati, in the words of the Roman fabulist,

Fatale exitium corde durato feram
Donec Fortunam criminis pudeat sui.

The fatal mischief with a harden'd heart I'll bear
Until Fortune of her crime SHAME it may.

E R R A T A.

Page	READ
ii. l. 10.	with what little success;
v. l. 7.	called gerunds)
l. 13.	often
vi. l. 12.	that of all
xii.	Book III. Ode II.
xiii.	⁹ timid back. Virtue
xiv	¹⁷ solvat phaselum: sæpe
xv.	¹⁷ fragile barge: the
xvii.	in the 2d paragraph, ³ punishment of those

Page	READ
	⁹ all is over,
xxiv.	⁸⁸ ea consilia
	⁹³ urget: alii
xxv.	⁷⁷ do all things happen:
	⁸³ Let us see, does the whole
	life of them, beside, this in-
	famy oppose?
xxvii.	⁹⁹ have, by—Allobroges, been

A D V E R T I S E M E N T

To the L E A R N E R.

HE must be mindful that the supplements and explanations which are printed in Italics, are, when he understands the Fables perfectly, to be left out, and the English to be read illiptically as the Latin.

He must also observe that the words which are linked, are the translation of one Latin word, as, *a-crime-to-be-atoned* is the translation of *piaculum*. Sometimes it happens that a compound translation of a word is in a transposed order, and can't be linked, as in Fable I. *Atque ita correptum lacerat* : and thus *the lamb* with such pretences *seized* he tears : and in Fable II. line 28 : *afflictis ut succurat* : that *thus afflicted* he may succour *them*.

P H Æ D R I,

AUGUSTI Liberti, Fabularum Æso-

PIARUM

LIBER PRIMUS.

PROLOGUS.

ÆSOPUS auctor * quam materiam reperit,
* Hanc ego polivi versibus senariis. ²

Duplex libelli dos est : ³ quod risum movet,

Et quod prudenti vitam concilio monet. ⁴

Calumniari si quis autem voluerit, ⁵

Quod arbores loquantur, non tantum feræ ; ⁶

Fictis jocari nos meminerit fabulis. ⁷

* Quam materiam : hanc : accusatives that go before the nominatives and Verbs.

F A B. I

LUPUS & AGNUS.

AD rivum eundem Lupus & Agnus venerant,
Siti compulsi : ² superior stabat Lupus,

Longeque inferior Agnus : ³ tunc fauce improbâ

Latro incitatus, jurgii causam intulit. ⁴

Cur, inquit, turbulentam fecisti mihi

Istam bibenti ? ⁵ Laniger contra timens : ⁶

Qui

OF THE
ÆSOPIAN FABLES

Of PHÆDRUS, the Freed-Man of
AUGUSTUS,

BOOK THE I.

The PROLOGUE.

¹ **W**HAT matter Æsop the author has invented, that I have polished in Iambic verses. ² Double is the gift of this little book: ³ because it moves laughter, and because it teaches life by its prudent counsel. ⁴ But if to calumniate any one shall be disposed, ⁵ because trees speak, not beasts only; ⁶ let him be mindful that we jest with feigned stories. ⁷

F A B. I.

The WOLF and the LAMB.

¹ **T**O the same stream a Wolf and a Lamb had come, by thirst compelled: ² the higher *at the stream* stood the Wolf, and far the lower the lamb: ³ then the villain by a lawless jaw incited, *thus* moved cause of quarrel. ⁴ Why, says he, hast thou made muddy to me this water whilst I am drinking? ⁵ the woolly-lamb on the contrary trembling: ⁶ How can I, I beseech you,

4 PHÆDRI FABULARUM Lib. I.

Quî possum, quæso, facere quod quereris, Lupe ?

A te decurrit ad meos haustus liquor.⁸

Repulsus ille veritatis viribus,⁹

Ante hos sex menses, male, ait, dixisti mihi.¹⁰

Respondit Agnus : equidem natus non eram.¹¹

Pater, Hercule, tuus, inquit, maledixit mihi.¹²

Atque ita correptum lacerat ; * injustâ nece.¹³

Hæc propter illos scripta est homines fabula,¹⁴

Qui fictis caussis innocentes opprimunt.¹⁵

* *Lacerat* : he tears. It is the way a Wolf kills.

Injusta nece : the albative absolute.

F A B. II.

RANÆ Regem petentes.

¹ A THENÆ cùm florerent æquis legibus,²

* Procax libertas civitatem miscuit,³

Frenumque solvit pristinum licentia,⁴

Hinc conspiratis factionum partibus,⁵

Arcem tyrannus occupat Pisistratus.⁶

Cùm tristem servitutem flerent Attici⁷

(Non quia crudelis ille, sed quoniam grave

Omne insuëtis onus) & cœpissent queri ;⁸

Æsopus talem tum fabellam retulit.⁹

¹ Ranæ, vagantes liberis paludibus,²

Clamore magno regem petiere a Jove,³

Qui dissolutos mores vi compesceret.⁴

Pater Deorum risit, atque illis dedit

Parvum tigillum ;⁵ missum quod, subito vadi

Motu sonoque, terruit pavidum genus.⁶

Hoc mersum limo cùm jaceret diutius,⁷

Forte

you, do, what, good Wolf, you complain of? ⁷ From you the water, runs down, to my draught. ⁸ He repulsed by the force of truth, ⁹ says, six months ago thou slanderest me. ¹⁰ Answered the lamb: verily I was not born. ¹¹ Your father by Hercules, says he, slandered me: ¹² and thus the lamb, *with such pretences*, seized he tears; unjust the death. ¹³

Upon account of those men is this fable written, ¹⁴ who under feigned causes oppress the innocent. ¹⁵

F A B. II.

The FROGS desiring a KING.

¹ **W**HEN Athens flourished under just laws, ² bold *assuming* liberty mingled the state, *destroyed all order and distinction of ranks*, ³ and license, *or the permission of liberty to assume*, loosened ancient discipline. ⁴ Hence parties of factions being conspired, ⁵ the tyrant Pisistratus siezes the citadel, *and thereby the government*. ⁶ When the Athenians bewailed their sorrowful servitude ⁷ (not that he was cruel, but because heavy every burden is to men unpractised,) and *when* they had begun to complain; ⁸ Æsop then such a story told *as this*. ⁹

¹ The frogs, straggling-disorderly in their free marches, ² with a great cry sought a king from Jove, ³ who might their dissolute manners by force restrain. ⁴ The father of the Gods smiled, and gave them a little log; ⁵ which *when* thrown, the motion and sound of the bog being sudden, affrighted the timed race. ⁶ This, when it had lain a long while sunk in mud, ⁷ *as it were* by accident, one *of the frogs*, silently, puts forth, out of the pool,
his

6 PHÆDRI FABULARUM Lib. I.

* Forte, una, tacite, profert e stagno caput,⁸
 Et, explorato rege, cunctus evocat.⁹
 Illæ, timore posito, certatim adnatant,¹⁰
 Lignumque supra, turba petulans insilit :¹¹
 Quod cùm inquinassent omni contumeliâ,¹²
 Alium rogantes regem misere ad Jovem ;¹³
 Inutilis quoniam esset, qui fuerat datus.¹⁴
 Tum misit illis hydrum,¹⁵ qui dente aspero
 Corripere coepit singulas ;¹⁶ frustra necem
 Fugitant inertes ;¹⁷ vocem præcludit metus.¹⁸
 Furtim igitur dant Mercurio mandata ad Jovem,¹⁹
 Afflictis ut succurat.²⁰ Tunc contra Deus :²¹
 Quia nolulistis vestrum ferre, inquit bonum ;²²
 Malum perferte.²³ Vos quoque, ô cives, ait,
 Hoc sustinete,²⁴ majus ne veniat malum.²⁵

* *Proteran libertas*: forward liberty. Liberty considered as the freedom to do lawful things only, is, notwithstanding, forward to trample upon law and to destroy all order and distinction. Licence or the permission of liberty thus to trample on law, in degree more or less loosens discipline or government. Therefore it may be said, when liberty

F A B. III.

GRACULUS *superbus* & PAVO.

* **N**E gloriari libeat alienis bonis,
 Suoque potius habitu vitam degere,
 Æsopus nobis hoc exemplum prodidit.²
 Tumens inani Graculous superbiâ²
 Pennas, Pavoni quæ deciderant sustulit.³
 Seque exornavit :⁴ deinde contemnens suos
 Formoso se Pavonum immiscuit gregi.⁵
 Illi impudenti pennas eripiunt avi,

Fugantque

his head,⁸ and, having explored the king, calls forth all the rest.⁹ They, fear being put by, emulously advance,¹⁰ and upon the wood, the saucy mob-jump:¹¹ which after they had bedaubed with every abuse,¹² they sent deputies to Jove asking another king;¹³ useless since he was, who had been bestowed.¹⁴ Then sent he to them a water snake,¹⁵ who with a rough tooth began to seize them one by one;¹⁶ in vain do the helpless creatures strive to shun death;¹⁷ dread stops open-complaint.¹⁸ Wherefore privately they give to Mercury, their remonstrances to Jove,¹⁹ that *thus* afflicted he may succour them.²⁰ Then on the contrary *thus* the God:²¹ since you were not disposed, says he, to bear your good;²² *forever* bear your bad king.²³ Do you also, O citizens, says-wise-Æsop, sustain this,²⁴ lest an evil greater may befall you.²⁵

reigns under proper restrictions of law, happy are the subjects, but when licence or licentiousness has taken place, there is a defect of duty immediately of the then rulers, or has been of their predecessors.

* *Forte, una, &c.* The limping of this line is admirable, and very expressive of the fear and wariness of the frog.

F A B. III.

The vain JACKDAW and PEACOCK.

¹ **L**EST it may delight us to glory in other men's happiness; and rather *that it may delight us* to pass away life in our own habit *and natural character*, Æsop has produced to us this example.²

¹ Swelling with empty pride, a Jack-daw hath,² the feathers which had fallen from a peacock, picked up,³ and himself exceedingly-adorn'd:⁴ upon which despising his own kind, he join'd himself to a beauteous flock of peacocks.⁵ They strip the
feathers

8 PHÆDRI FABULARUM Lib. I.

Fugantque rostris.⁶ Male mulcatus, Graculus
 Redire mœrens cœpit ad proprium genus :⁷
 A quo repulsus tristem sustinuit notam.⁸
 Tum quidam ex illis, quos prius despexerat :⁹
 Contentus nostris si fuisses sedibus,¹⁰
 Et, quod natura dederat, voluisses pati,¹¹
 Nec illam expertus esses contumeliam,¹²
 Nec hanc repulsam tua sentiret calamitas.¹³

F A B. IV.

CANIS *per fluvium carnem ferens.*

* A MITTIT merito proprium, qui alienum adpetit.²
 Canis per flumen, carnem dum ferret, natans,³
 Lympharum in speculo, vidit simulacrum suum ;⁴
 Aliamque prædam ab alio ferri putans,⁵
 Eripere voluit :⁶ verum decepta aviditas ;⁷
 *Et, quem tenebat ore, demisit cibum ;⁸
 Nec, quem petebat, adeo potuit adtingere.⁹

* *Et, quem, &c.* This verse is rendered by other translators : "and he dropped the meat which he held in his mouth." But in that sense I think the commas are very improper; and in that sense I think Phædrus would have written : *Et cibum, quem tenebat ore, demisit.* And the meat which he held in his mouth he dropped.

F A B. V.

VACCA & CAPELLA, OVIS & LEO.

* N UMQUAM est fidelis cum potente societas :²
 Testatur hæc fabella propositum meum.³

Vacca

Book I. PHÆDRUS'S FABLES.

9

feathers from the impudent bird, and rout him with their bills.⁶ Thus severely punish'd, the jack daw grieving, began to return to his proper kind:⁷ by whom repuls'd he sustain'd *of disgrace* a wretched note.⁸ Then one of those, whom before he had despis'd thus spoke:⁹ contented, if thou hadst been, in our ranks,¹⁰ and, what nature had given, hadst been dispos'd to suffer,¹¹ neither hadst thou have experienc'd their abuse,¹² nor might your calamity this repulse have felt.¹³

F A B. IV.

A Dog carrying through a River a Piece of Flesh.

¹ D^ESERVEDLY does he lose his own who covets another's property.²

A Dog, whilst through a river he would have carry'd a piece of flesh,³ swimming *along* perceived in the watry mirrour his own shadow;⁴ and thinking it another prey to be carried by another Dog,⁵ was eager to snatch it away:⁶ but his greediness was deceived;⁷ and what he held in his mouth, *that* he dropped down real food;⁸ nor, what he coveted, could he so much as touch.⁹

F A B. V.

The Cow, the GOAT, the SHEEP, and the LION.

¹ N^EVER is an alliance with the powerful faithful:² this Fable proves my assertion.³

B

The

Vacca & Capella, & patiens Ovis injuriæ,⁴
 Socii fuere cum Leone in saltibus.⁵
 Hi quum cepissent cervum vasti corporis,⁶
 Sic est locutus, partibus factis, Leo :⁷
 Ego primam tollo, nominor quia Leo ;⁸
 Secundam, quia sum fortis, tribuetis mihi ;⁹
 Tum quia plus valeo, me sequetur tertia ;¹⁰
 Malo adficietur, si quis quartam tetigerit.¹¹
 Sic totam prædam * sola improbitas abstulit.¹²

* *Sola improbitas*; selfish improbity. Knavery or improbity is alone, all for itself, admits, if possible, of no partner; therefore it is lonely or selfish improbity.

F A B. VI.

RANÆ ad SOLEM.

* VICINI furis celebres vidit nuptias
 Æsopus,² & continuo narrare incipit :³
 Uxorem quondam Solem velle ducere :⁴
 Clamorem Ranæ sustulere ad sidera :⁵
 Convicio permotus quærit Jupiter
 Causam querelæ.⁶ Quædam tum stagni incola :⁷
 Nunc, inquit, omnes unus exurit lacus,⁸
 Cogitque miseras aridâ sede emori :⁹
 Quidnam futurum est, si crearit liberos ?¹⁰

F A B. VII.

VULPIS ad PERSONAM *Tragicam*.

* PERSONAM tragicam forte Vulpis viderat :²
 * O quanta species ! inquit, cerebrum non habet !³

Hoc

The Cow and the Goat, and the Sheep patient of injury,⁴ were Associates with the Lion in the Forests.⁵ When they *together* had taken a Stag of vast bulk,⁶ thus the Lion, upon the shares being made, spoke :⁷ I take the first, because I am named the Lion ;⁸ the second, because I am brave, you will allow me ;⁹ then, because I avail most, the third will follow me ;¹⁰ with evil shall he be afflicted, if any one shall touch the fourth.¹¹ Thus selfish improbity the whole prey took away.¹²

F A B. VI.

The FROGS complaint of the SUN.

¹ **O**F a neighbouring thief Æsop saw a pompous wedding,² and immediately begins to relate :³ that formerly the Sun was disposed to take a wife :⁴ the Frogs raised a clamour to the Stars :⁵ much disturbed by the noise, Jupiter enquires the cause of their complaint.⁶ Then a certain inhabitant of the pool :⁷ even now, says he, one Sun burns up all our lakes,⁸ and forces us wretches, in our parched situation to die away :⁹ what will be the case if he should beget children ?¹⁰

F A B. VII.

The FOX and the MASK.

¹ **B**Y chance a Fox had seen a theatrical mask :² O how much the show ! says he ; it has not brains !³

This

12 PHÆDRI FABULARUM Lib. I.

Hoc illis dictum est,⁴ quibus honorem & gloriam
Fortuna tribuit, sensum communem abstulit.⁵

* *O quanta, &c.* The reader must suppose the Ape to turn the mask in his hand.
Properly acted the verse is humorous.

F A B. VIII.

LUPUS & GRUIS.

* **Q**UI pretium meriti ab improbis desiderat,²
Bis peccat ;³ primum quoniam indignos adjuvat ;⁴
* Impune abire deinde quia jam non potest.⁵
Os devoratum fauce cum hæreret Lupi,⁶
Magna dolore victus,⁷ coepit singulos
Inlicere pretio,⁸ ut illud extraherent malum.⁹
Tandem persuasa est jurejurando Gruis,¹⁰
Gulæque credens colli longitudinem,¹¹
Periculofam fecit medicinam Lupo.¹²
Pro quo cum pactum flagitaret præmium :¹³
Ingrata.es, inquit,¹⁴ ore quæ nostro caput
Incolume abstuleris, & mercedem postulas.¹⁵

* *Impune abire* in an unpunished manner. We say with impunity. It is plain the
Crane was in the power of the Wolf ; and that though she got away from her danger,

F A B. IX.

PASSER & LEPUS

* **S**IBI non cavere, & aliis consilium dare,
Stultum esse, paucis ostendamus versibus.²
* Oppressum ab Aquila, fletus edentem graves,
Leporem objurgabat Passer :³ ubi pernicitas

Nota,

This is said to those,⁴ to whom fortune has allowed honour, and glory, *but* has taken away common sense.⁵

F A B. VIII.

The WOLF and CRANE.

¹ **H**E who the reward of merit expects from knaves,² sins twice;³ first *against the common wealth* since he aids the unworthy;⁴ next *against himself*, because to go away in an unpunished manner, now, *he has given them aid*, he is not able.⁵

When a bone to have been devoured stuck in the jaw of a Wolf,⁶ overcome with great pain,⁷ he began to entice the creatures one by one with a reward,⁸ that they might extract that evil.⁹ At length by an oath of *fidelity* was a Crane persuaded,¹⁰ and trusting to his throat the length of her neck,¹¹ made herself a hazardous remedy for the Wolf.¹² For which when he demanded the stipulated reward: thou art ungrateful, says the Wolf,¹⁴ *thou who out of my mouth, unhurt, hast taken away thy head, dost demand also a reward!*¹⁵ *unconscionable!*

it was by the permission of the Wolf. See the note to *impune* in Book 4th, Fable 3d. and Book 1st, Fable 21st.

F A B. IX.

The SPARROW and the HARE.

¹ **T**HAT not to be attentive to ourselves, and *at the same time* give council to others, is a folly, let us by these few verses shew.²

When oppressed by an Eagle, and shedding grievous tears, did a sparrow upbraid a *poor* Hare:³ Where now, says he, is that
noted

14 PHÆDRI FABULARUM Lib. I.

Nota, inquit, illa est ?⁴ quid ita cessarunt pedes ?⁵
 Dum loquitur, ipsum Accipiter nec opinum rapit,⁶
 Questuque vano clamitantem interficit.⁷
 Lepus semianimus mortis in solatio ;⁸
 Qui modo securus nostra inridebas mala,⁹
 Simili querelâ fata deploras tua.¹⁰

* *Oppressum* : oppressed. We must not suppose the Hare in the claws, but oppressed with dread of the Eagle hovering over him.

F A B. X.

LUPUS & VULPIS *judice* SIMIO.

* QUICUMQUE turpi fraude semel innotuit,²
 Etiam si verum dicit, amittit fidem.³
 Hoc attestatur brevis Æsopi fabula.⁴
 Lupus arguebat Vulpem furti crimine :⁵
 Negabat illa, se esse culpæ * proximam.⁶
 Tunc judex inter illos sedit Simius :⁷
 Uterque causam cum perorassent suam,⁸
 Dixisse fertur Simius sententiam :⁹
 Tu non videris perdidisse, quod petis ;¹⁰
 Te credo surripuisse, + quod pulchre negas.¹¹

* *Proximam* : neighbour. The Fox's denial of being a neighbour to the fault suits very well with his practice according to the proverb "The nearer the kennel the farther the Fox." Therefore, as he commits his robberies at a great distance from his kennel, he never is a neighbour to the fault.

F A B. XI.

ASINUS & LEO *venantes*.

* VIRTUTIS expers, verbis jactans gloriam,
 Ignotos fallit ; notis est derisui.²

Venari

noted swiftness?⁴ why thus have those feet loitered?⁵ whilst he speaks, himself, a hawk, off his guard, snatches,⁶ and crying with vain complaint, crushes.⁷ The hare just breathing, in solace of his *own* death, *thus spoke*:⁸ You, who e'en now, secure, insulted my evils,⁹ do you, with the like complaint, deplore your fate.¹⁰

F A B. X.

The WOLF, the FOX and the APE.

¹ **W**HOEVER by base fraud has once become known,² although he speaks truth, he loses faith; *is not believed*.³ This a short Fable of Æsop proves.⁴

A Wolf charged a Fox with the crime of theft:⁵ the Fox denied that she was *even* a neighbour *or near* to the fault.⁶ Then, as a Judge between them, sat the Ape:⁷ and after both had pleaded their respective cause,⁸ the Ape is said to have pronounced sentence *thus*:⁹ You (*the Wolf*) do not seem to have lost because you *prowl are yourself a thief*;¹⁰ You, *the Fox* I do believe to have stolen, because so fairly *so plausibly* you deny.¹¹

† *Quod pulchre negas*: because you so plausibly deny; deny so consistently with your known practice of robbing at a distance from your kennel.

F A B. XI.

The ASS and LION.

¹ **O**NE void of valour, pretending glory by words, deceives the ignorant; to men acquainted with him he stands for a jest.²

To

16 PHÆDRI FABULARUM Lib. I.

Venari Afello comite cum vellet Leo,³
 Contextit illum frutice,⁴ & admonuit simul,⁵
 Ut insuētâ voce terreret feras,⁶
 Fugientes ipse exciperet.⁷ Hic auritulus
 Clamorem subito totis tollit viribus,⁸
 Novoque turbat bestias miraculo:⁹
 Quæ dum paventes exitus notos petunt,¹⁰
 Leonis adfliguntur horrendo impetu:¹¹
 Qui, postquam cæde sessus est,¹² Asinum evocat,
 Jubetque vocem premere.¹³ Tunc ille insolens;¹⁴
 Qualis videtur opera tibi vocis meæ?¹⁵
 Insignis, inquit,¹⁶ sic, ut nisi nossem tuum
 Animum genusque,¹⁷ simili fugissem metu.¹⁸

F A B. XII.

CERVUS *ad* FONTEM.

LAUDATIS utiliora, quæ contemseris,
 Sæpe inveniri, hæc exferit narratio.²
 Ad fontem Cervus, cum bibisset, restitit,³
 Et in liquore vidit effigiem suam.⁴
 Ibi dum ramosa mirans laudat cornua,⁵
 Crurumque nimiam tenuitatem vituperat;⁶
 Venantum subito vocibus contrerritus,⁷
 Per campum fugere cœpit,⁸ & cursu levi
 Canes elusit.⁹ Silva tum excepit ferum,¹⁰
 In qua retentis impeditus cornibus,¹¹
 Lacerari cœpit morsibus sævis canum.¹²
 Tunc moriens vocem hanc edidisse dicitur:¹³
 O me infelicem! qui nunc demum intelligo,¹⁴
 Utilia mihi quam fuerint, quæ despexeram,¹⁵
 Et, quæ laudaram, quantum luctus habuerint.¹⁶

F A B.

To hunt with an Afs his companion, when a Lion was disposed, ³ he hid him in a thicket, ⁴ and at the same time admonished him, ⁵ that with his unusual noise he should fright the wild beasts, ⁶ that flying *to make their escape* he himself should catch them. ⁷ Here the eary-creature, a hideous noise suddenly raises with all his might, ⁸ and with new wonder disturbs the beasts : ⁹ who, whilst dreading *the consequence* seek their known outlets, ¹⁰ are demolished by the dreadful attack of the Lion : ¹¹ who, after that with slaughter he was wearied, ¹² calls out the Afs, and orders him to stifle his voice. ¹³ Then the Afs, acting with uncommon confidence : ¹⁴ How seems to you the work of my voice ? ¹⁵ Extraordinary replied he, ¹⁶ so as, unless I had known your spirit and your kind, ¹⁷ with the like dread should I have fled. ¹⁸

F A B. XII.

The STAG at the Fountain.

¹ **T**HAT more useful than the things praised, the things you have despised, are often found, this narration shews. ²

At a Fountain a Stag, when he had drunk, stood, ³ and in the water his own form perceived. ⁴ There, whilst his branching horns admiring he praises, ⁵ and the too much slenderness of his legs despises ; ⁶ by the cry of the hunters suddenly affrighted, ⁷ he began through the field to fly, ⁸ and by his light *nimble* run the dogs eluded. ⁹ Then a wood took up the beast, ¹⁰ in which (by his horns retained *among the boughs*) ¹¹ now impeded, ¹² he began to be torn by the cruel bites of dogs. ¹³ Then dying he is said to have breathed forth this complaint : ¹⁴ O unhappy me ! who now at the last do understand, ¹⁵ how useful have been the things to me, which I had despised, ¹⁶ and, the things which I praised, how much *matter* of grief they have. ¹⁷

F A B. XIII.

VULPIS & CORVUS.

¹ **Q**UI se laudari gaudent verbis subdolis, ²
 Seræ dant pœnas turpes pœnitentiæ. ³
 Cùm de fenestra Corvus raptum caseum
 Comeſſe vellet, celfâ refidens arbore; ⁴
 Hunc vidit Vulpis, deinde ſic cœpit loqui: ⁵
 O qui tuarum, Corve, pennarum eſt nitor! ⁶
 Quantum decoris corpore & vultu geris! ⁷
 Si vocem haberes, nulla prior ales foret. ⁸
 At ille ſtultus, dum vult vocem oſtendere, ⁹
 Amiſit ore caseum, ¹⁰ quem celeriter
 Doloſa Vulpis avidis rapuit dentibus. ¹¹
 Tum demum ingemuit Corvi deceptus ſtupor. ¹²
 Hac re probatur, ingenium quantum valet; ¹³
 Virtute & ſemper prævalet ſapientia. ¹⁴

F A B. XIV.

Ex SUTORE MEDICUS.

¹ **M**ALUS cùm ſutor, inopiâ deperditus, ²
 Medicinam ignoto facere cœpiſſet loco, ³
 Et venditaret falſo antidotum nomine, ⁴
 Verboſis adquiſivit ſibi famam ſtrophis. ⁵
 Hic cùm jaceret morbo conſectus gravi
 Rex urbis, ⁶ ejus experiendi gratiâ, ⁷
 Scyphum popoſcit, ⁸ fuſâ dein ſimulans aquâ,
 Antidoto miſcere illius ſe toxicum; ⁹
 Hoc bibere juſſit ipſum; poſito præmio. ¹⁰
 Timore mortis ille tum conſeſſus eſt; ¹¹

Non

F A B. XIII.

The Fox and the Crow.

¹ **T**HEY who delight to be praised with artful words, ² *assuredly* do suffer *in the end* the dishonourable pains of too late repentance. ³

When a Crow was disposed to eat a piece of cheese snatched from a window, sitting in security on a high tree; ⁴ a fox saw him, and then thus began to speak: ⁵ O how excessive, sweet Crow, of your feathers is the lustre! ⁶ how much of grace in your shape and look do you display! ⁷ If a voice you had, no bird would rank before you. ⁸ But he, a fool, whilst eager to shew his voice, ⁹ dropped from his mouth the cheese, ¹⁰ which swiftly the treacherous Fox snatched with greedy teeth. ¹¹ Then at the last the deceived dulness of the Crow groaned. ¹² By this affair it is proved, how much ingenuity does avail; ¹³ *how much more* too wisdom always avails than natural-power. ¹⁴

F A B. XIV.

A COBLER turned PHYSICIAN.

¹ **W**HEN a bungling Cocker, depressed by want, ² had begun to practise Physic in a place unknown, ³ and would sell his antidote under a specious reputation, ⁴ he acquired himself fame by verbose puffs. ⁵ Here, when almost spent with a grievous disease the king of the city lay, ⁶ in regard of trying him, ⁷ demanded a glass, ⁸ then with the water poured in, pretending with the antidote of his, himself to mingle poison; ⁹ this he commanded the doctor-himself to drink; a reward being staked *for so doing*. ¹⁰ Under the dread of death, he then confessed; ¹¹ that

PHÆDRI FABULARUM Lib. I.

Non artis ullâ medicæ se prudentiâ,
Verum stupore vulgi factum nobilem.¹²
Rex advocatâ concione hæc edidit :¹³
Quantæ putatis esse vos dementiæ,¹⁴
Qui capita vestra non dubitatis credere,¹⁵
Cui calceandos nemo commisit pedes ?¹⁶
Hoc pertinere ad illos vere dixerim,¹⁷
Quorum stultitia quæstus impudentiæ est.¹⁸

F A B. XV.

ASINUS *ad senem* PASTOREM.

¹ IN principatu commutando civium,²
Nil præter domini nomen mutant pauperes.³
Id esse verum, parva hæc fabella indicat.⁴
Asellum in prato timidus pascebat senex.⁵
Is, hostium clamore subito territus,⁶
Suadebat Asino fugere, ne possent capi.⁷
At ille lentus :⁸ quæso, num binas mihi
Clitellas impositurum victorem putas ?⁹
Senex negavit.¹⁰ Ergo quid refert mea,
Cui serviam,¹¹ clitellas dum portem meas ?¹²

F A B. XVI.

CERVUS & OVIS.

¹ FRAUDATOR nomen quum locat sponso improbo,²
Non rem expedire, sed mala videre expetit.³
Ovem rogabat Cervus modium tritici,⁴
Lupo sponse :⁵ at illa, præmetuens doli :⁶
Rapere atque abire semper adsuevit lupus,⁷

that he was not by any skill of the art of physic, but by the stupidity of the vulgar made famous.¹² The king, upon a council being summoned, spoke to this effect:¹³ of what degree of madness think you yourselves to be,¹⁴ who do not hesitate to trust your lives,¹⁵ to whom nobody has committed the shoeing his feet?¹⁶

This, *had not the king have spoken*, I might truly have said to pertain to them,¹⁷ whose folly is the prey of impudence.¹⁸

F A B. XV.

The Ass and his OLD MASTER.

¹ IN changing the government of states,² nothing besides the name of the master do the poor change.³ That the thing is true, this little Fable shews.⁴

An Ass in a meadow a timorous old man fed.⁵ He, by the sudden clamour of enemies frightened,⁶ persuaded the Ass to fly; lest they should be taken.⁷ But the Ass *quite* at ease, *replied*:⁸ I beseech you *tell me*, whether you do think, the conqueror will put upon me two burthens?⁹ the old Man said not.¹⁰ Wherefore, how does my interest prompt, whom I shall serve,¹¹ whilst my burthens I must carry?¹²

F A B. XVI.

The STAG and the SHEEP.

¹ WHILST a knave places his name in a surety-bond with an unapproved person,² he does not wish to discharge the debt, but to see the fruits of it.³

A Stag asked a Sheep to lend him a bushel of Wheat,⁴ a Wolf being sponser:⁵ but the Sheep, *warily*-suspecting *them* of design,
replied:

Tu de conspectu fugere veloci impetu : ⁸

Ubi vos requiram, quum dies advenerit ? ⁹

F A B. XVII.

OVIS, CANIS, & LUPUS.

¹ SOLENT mendaces luere pœnas maleficî. ²

Calumniator ab Ove quum peteret Canis, ³

Quem commodasse panem se contenderet ; ⁴

Lupus citatus testis, ⁵ non unum modo

Deberi, dixit, verum adfirmavit decem. ⁶

Ovis, damnata falso testimonio, ⁷

Quod non debebat, solvit. ⁸ Post paucos dies

Bidens jacentem in fovea prospexit Lupum : ⁹

Hæc, inquit, merces fraudis a superis datur. ¹⁰

F A B. XVIII.

MULIER *parturiens*.

¹ NEMO libenter recolit qui læsit locum. ²

Instante partu, mulier, actis mensibus, ³

Humi jacebat, flebiles gemitus ciens. ⁴

Vir est hortatus, corpus lecto reciperet, ⁵

Onus maturum melius quo deponeret : ⁶

Minime, inquit, illo posse confido loco

Malum finiri, ⁷ quo conceptum est initio. ⁸

replied :⁶ that to seize and to run away always has the wolf accustomed himself,⁷ you to fly out of sight by a swift effort :⁸ where shall I look for you both when pay-day shall come ?⁹

F A B. XVII.

The SHEEP, the DOG and the WOLF.

¹ L YARS are accustomed to suffer the due punishment of their wickedness.²

When the slanderer a Dog demanded of a Sheep,³ a piece of bread which he contended that himself had lent him ;⁴ the Wolf being cited as witness,⁵ not only declared one to be due, but affirmed ten *to be due*.⁶ Thus the Sheep, cast by a false testimony,⁷ paid *even* what he did not owe.⁸ After a few days the Sheep beheld the Wolf laying *dead* in a Ditch :⁹ this, the reward of fraud, says she, is given you by the Gods.¹⁰

F A B. XVIII.

The WOMAN in LABOUR.

¹ N OBODY freely reinhabits the place which has hurt him.² The birth coming on, a woman, her months being expired,³ lay upon the ground, uttering tearful groans.⁴ Her husband advised, she should betake herself to her bed,⁵ where, her burthen that was now ripe she would better deliver :⁶ least of all, says she, in that place, do I believe an ill can be ended,⁷ in which, in the beginning, it hath been conceived.⁸

F A B. XIX.

CANIS *parturiens*.

¹ **H**ABENT infidias hominis blanditiæ mali, ²
 Quas ut vitemus, versus subjecti monent.
 Canis parturiens quum rogasset alteram, ⁴
 Ut fœtum in ejus tugurio deponeret, ⁵
 Facile impetravit : ⁶ dein reposcenti locum
 Preces admovit, tempus exorans breve, ⁷
 Dum firmiores posset catulos ducere. ⁸
 Hoc quoque consumto, flagitare validius
 Cubile cœpit. ⁹ Si mihi & turbæ meæ
 Par, inquit, esse potueris, cedam loco. ¹⁰

F A B. XX.

CANES *famelici*.

¹ **S**TULTUM consilium non modo effectu caret, ²
 Sed ad perniciem quoque mortales devocat. ³
 Corium depressum in fluvio viderunt Canes : ⁴
 Id ut comessè extractum possent facilius,
 Aquam cœpere ebibere : ⁵ sed rupti prius
 Periere, quam, quod petierant, contingerent. ⁶

F A B. XXI.

LEO SENEX, APER, TAURUS & ASINUS.

¹ **Q**UICUMQUE amisit dignitatem pristinam ; ²
 Ignavis etiam jocus est in casu gravi. ³

Defectus

F A B. XIX.

The Bitch upon whelping.

¹ **T**HE insinuating speeches of a bad man have traps,² which that we may shun, the verses underwritten teach.³

A breeding Bitch when she had asked another,⁴ that she might whelp in her kennel,⁵ easily obtained the favour:⁶ afterwards to her friend re-demanding the place, she earnestly-moved her prayers, beseeching *only* a short time,⁷ whilst, somewhat stronger she might lead her puppies.⁸ This time too being elapsed, to demand the kennel more availingly she began.⁹ If to me and my troop, says the other, you can be a match, *assuredly*, I will quit your kennel.¹⁰

F A B. XX.

The hungry Dogs.

¹ **A** Foolish project not only, in the effect is void,² but to their ruin also draws away *poor* mortals.³

A raw hide sunken in a river some-dogs perceived:⁴ this that, *in order* to have eat, they might the more easily effect the draught-of-it-thereout, to drink out the water they began:⁵ but, all, burstened, sooner perish, than, what they had sought, they could touch.⁶

F A B. XXI.

The OLD LION, BOAR, BULL and Ass.

¹ **W**HOWER has lost his pristine dignity;² to the despicable also, is a jest in his grievous fall.³

D

Worn

Defectus annis & desertus viribus
 Leo quum jaceret, ⁴ spiritum extremum trahens, ⁵
 Aper fulmineis ad eum venit dentibus, ⁶
 Et vindicavit ictu veterem injuriam: ⁷
 Infestis Taurus mox confodit cornibus
 Hostile corpus. ⁸ Asinus, ut vidit ferum
 * Impune lædi, ⁹ calcibus frontem exterit. ¹⁰
 At ille exspirans: ¹¹ Fortes † indigne tuli
 Mihi insultare: ¹² te, naturæ dedecus,
 Quod ferre certe cogor, ¹³ bis videor mori. ¹⁴

* *Impune lædi.* with impunity to the offenders to be hurt. The sense is clear, that the As saw that the Lion was hurt without punishment to the offenders. See this word *impune* in Book 4th Fable 3d, and in Book 1st Fable 8th.

F A B. XXII.

MUSTELA & HOMO.

¹ **M**USTELA, ab Homine prensa, ² quum instantem necem
 Effugere vellet; ³ quæso parce, inquit, mihi, ⁴
 Quæ tibi molestis muribus purgo domum. ⁵
 Respondit ille: ⁶ faceres si causâ meâ, ⁷
 Gratum esset, & dedissem veniam supplici: ⁸
 Nunc quia laboras, ut fruaris reliquiis,
 Quas sunt rosuri, ⁹ simul & ipsos devores, ¹⁰
 Noli imputare vanum, beneficium mihi. ¹¹
 Atque ita locutus, improbam leto dedit. ¹²
 Hoc in se dictum debent illi agnoscere, ¹³
 Quorum privata servit utilitas sibi, ¹⁴
 Et meritum inane jactant imprudentibus. ¹⁵

F A B.

Worn out with years, and deserted by his strength, whilst a Lion lay,⁴ drawing his last breath,⁵ a boar to him came with threatening tusks,⁶ and revenged with a snap an old injury:⁷ with vexatious horns next a Bull gored his hostile body.⁸ An Ass, the instant he perceived the furious beast with impunity-to-the-offenders to be hurt,⁹ with his heels strikes his forehead.¹⁰ But the poor Lion expiring *could only say*:¹¹ indignantly have I borne the brave to insult me:¹² thee, the disgrace of nature, that to bear I am certainly forced,¹³ twice do I seem to die.¹⁴

† *Indigne tuli*. indignantly have I borne: that is to say in a disgraced manner; implying also, angered: but sometimes men are dejected with disgrace. See Book 3d Fable 18th,

F A B. XXII,

The MAN and the WEASEL.

I A WEASEL, being caught by a man,² when she was eager to escape instant death;³ spare I beseech you, says he, me,⁴ who from troublesome mice do free your house.⁵ Answered the man:⁶ if you did it on my account,⁷ it had been agreeable, and I had granted pardon to you a suppliant:⁸ now since you labour, that you may enjoy the scraps, which they were to gnaw,⁹ and devour them too,¹⁰ do not impute the thing that is useless, a benefit to me.¹¹ And thus having spoken, the knave, to the shades dispatched.¹²

This example, they *in particular* ought to know, is said upon their account,¹³ whose private interest awaits them,¹⁴ and who to-themselves-unwise fondly boast an empty thing as a merit.

F A B.

F A B. XXIII.

CANIS FIDELIS.

REPENTE liberalis, ² stultis gratus est; ³

Rerum peritis inritos tendit dolos. ⁴

Nocturnus quum fur panem misisset Cani, ⁵

Objecto, tentans, an cibo posset capi: ⁶

Hæc, si (inquit) linguam vis meam præcludere, ⁷

Nè latrem pro re domini, ⁸ multum falleris; ⁹

* Namque ista subita me jubet benignitas

Vigilare, ¹⁰ facias ne meâ culpâ lucrum. ¹¹

* *Namque.* The Dictionaries make no solid distinction between *nam* and *namque*, I always interpret *namque*: and for that; or, and in consequence; or, and therefore. It most often refers to something that went before. Here the dog says: and therefore or in consequence (of your intention to silence me, &c.) does this your sudden benignity

F A B. XXIV

RANA rupta & Bos.

INOPS, potentem dum vult imitari, perit. ²

In prato quondam Rana conspexit Bovem,

Et, tacta invidiâ tantæ magnitudinis, ⁴

Rugosam inflavit pellem; ⁵ tum natos suos

Interrogavit, an Bove esset latior. ⁶

Illi negarunt. ⁷ Rursus intendit cutem

Majore nisu; ⁸ & simili quæsit modo.

Quis major esset? ⁹ Illi dixerunt Bovem. ¹⁰

Novissime

F A B. XXIII.

The TRUSTY HOUSE-DOG.

1 **T**HE man suddenly liberal, 2 is agreeable to fools; 3 but to men skillful of human affairs ill-judged does he lay his plots. 4

When a thief of the night had thrown some bread to a dog, 5 trying whether by food thrown in his way he might be taken: 6 O ho if, says he, my tongue you have a mind to stop, 7 left I may bark for my master's property, 8 much are you deceived; 9 and therefore does this your sudden benignity command me to watch, 10 left you may make, by my fault, gain. 11

command me to—watch.

O Melibæe, Deus nobis hæc omnia fecit

Namque erit ille mihi semper Deus:—Virg. Ecl. 1st

O Melibæas a God to me this leisure has conferr'd

And for it, he to me, shall always be a God:—

F A B. XXIV.

The FROG and Ox.

1 **T**HE needy man, whilst he is earnest to imitate the powerful, perishes. 2

In a meadow once upon a time a Frog stedfastly-viewed an Ox, 3 and touched with envy of so vast a bulk, 4 blew up her wrinkled skin: 5 then asked her young, whether than the Ox she was larger? 6 They told her not. 7 Again she stretched her skin with greater effort; 8 and in like manner sought, who the greater was.

Novissime indignata, ¹¹ dum vult validius
Inflare sese, ¹² * rupto jacuit corpore. ¹³

* *Rupto jacuit corpore.* with a burstened body *down* she lay. It is impossible in English to render the spirit of the word *rupto*; therefore to give as much fire to the sentence as I can, I have aided the word *jacuit*; *down* she lay.

F A B. XXV.

CANIS & CROCODILUS.

I **C**ONSILIA qui dant prava cautis hominibus, ²
Et perdunt operam, & deridentur turpiter. ³
Canes currentes bibere in Nilo flumine,
A Crocodilis ne rapiantur, traditum est. ⁴
Igitur cum currens bibere cœpisset canis, ⁵
Sic Crocodilus: ⁶ quamlibet lambe otio,
Accede, pota leniter, & noli dolos,
Inquit, vereri. ⁷ At ille, ⁸ facerem mehercule,
Nisi esse scirem carnis te cupidum meæ. ⁹

F A B, XXVI.

VULPES & CICONIA.

I * **N**ULLI nocendum; ² si quis vero læserit; ³
Multandum simili jure fabella admonet. ⁴
Vulpes ad cœnam dicitur Ciconiam
Prior invitasse, ⁵ & illi in patena liquidam
Posuisse sorbitionem, ⁶ quam nullo modo
Gustare esuriens potuerit Ciconia: ⁷

Quæ

was.⁹ They declared the Ox.¹⁰ At last being disgraced,¹¹ eager whilst she is to blow herself more availingly,¹² with a burstened body down-she lay.¹³

F A B. XXV.

The DOG and the CROCODILE.

1 **W**HO give base advice to cautious men,² both lose their labour, and are shamefully derided.³

That Dogs, whilst they run, drink in the river Nile, lest by the Crocodiles they may be caught, 'tis said.⁴ Wherefore when running, a dog had begun to drink,⁵ thus a Crocodile *addressed him*:⁶ lap as you please, with leisure, come to me, drink gently, and do not, says he, dread any designs.⁷ But replied the Dog,⁸ *warily*, I would, by Hercules, were it not I knew you to be, of my flesh, very greedy.⁹

F A B. XXVI.

The FOX and the STORK.

1 **T**HE hurting no one *ought to be*; ² but if in truth any one should have committed hurt; ³ the punishing *such offence* with like right this Fable teaches. ⁴

A Fox to supper is said first to have invited a Stork,⁵ and before her, in a shallow dish, to have placed some liquid food,⁶ which by no means, even-to-taste, was the hungry Stork able:⁷
who

Quæ Vulpem quum revocasset, ⁸ intrito cibo
 Plenam lagonam posuit : ⁹ huic rostrum inferens
 Satiatur ipsa, ¹⁰ torquet convivam fame : ¹¹
 Quæ quum lagonæ frustra collum lamberet, ¹²
 Peregrinam sic locutam volucrem accepimus : ¹³
 Sua quisque exempla debet æquo animo pati. ¹⁴

* *Nulli nocendum, &c.* The Fable teaches the hurting no one : if any one truly shall have committed hurt it teaches the punishing such offence with like right.—*admonet governs both nocendum and multandem.* See Cambridge edition.

F A B. XXVII.

CANIS & THESAURUS & VULTURIUS.

I **H**ÆC res avaris * esse conveniens potest ; ²
 Et qui humiles nati, dici locupletes student. ³
 Humana effodiens ossa, ⁴ thesaurum Canis
 Invenit, ⁵ & violarat quia Manes Deos, ⁶
 Injecta est illi divitiarum cupiditas, ⁷
 Pœnas ut sanctæ religioni penderet : ⁸
 Itaque aurum dum custodit, ⁹ oblitus cibi,
 Fame est consumptus ; ¹⁰ quem stans Vulturius super
 Fertur locutus : ¹¹ O Canis, merito jaces, ¹²
 Qui concupisti subito regales opes,
 † Trivio conceptus, & educatus stercore. ¹³

* *Esse potest.* is likely to be : literally, is able to be, or, can be, but either would be unusual and uncouth.

F A B. XXVIII.

VULPES & AQUILA.

I **Q**UAMVIS sublimes ² debent humiles metuere, ³
 Vindicta docili quia patet solertia. ⁴

Vulpinos

who *on her part*, when the Fox she had re-invited, ⁸ full of minced meat placed a narrow-mouthed jar : ⁹ in this inserting her own bill, herself she satisfies, ¹⁰ her guest she plagues with hunger : ¹¹ who, whilst of the jar in vain he licked the brim, ¹² thus the foreign bird, we have heard, to have spoken : ¹³ his own examples *which himself has set* every one ought with an even mind to bear. ¹⁴

F A B. XXVII.

The DOG, the TREASURE, and the VULTURE.

1 **T**HIS Fable is likely to be convenient to avaritious men ; ² and to those *too* who low born-desire to be reputed rich, ³

Digging out some human bones, ⁴ a dog found a Treasure, ⁵ and because *that* he had disturbed the sacred dead, ⁶ the thirst of riches is *therefore* infused into him, ⁷ in order that punishment to holy religion he might *thereby* pay : ⁸ and thus whilst he guards the gold, ⁹ forgetful of food, he by hunger is consumed ; ¹⁰ whom a Vulture standing over *and viewing*, is thus said to have spoken : ¹¹ O thou Dog, deservedly dost thou *breathless*-lay, ¹² who suddenly to royal riches hast aspired, whilst meanly begotten, meanly bred. ¹³

† *Trivio conceptus*, &c. Literally : whilst conceived or begotten in the cross way and educated on a dunghill.

F A B. XXVIII.

The FOX and EAGLE.

1 **M**EN however high ² ought to dread the low ; ³ because revenge lays open to an alert spirit by-nature-docile, *easily informed as to expedients of revenge*. ⁴

E

A Fox's

Vulpinos catulos Aquila quondam sustulit,⁵
 Nidoque posuit pullis, escam ut carperent.⁶
 Hanc persecuta mater orare incipit,⁷
 Ne raptum, miseræ, luctum, importaret sibi.⁸
 Contempsit illa,⁹ tuta quippe ipso loco.¹⁰
 Vulpes¹¹ ab ara rapuit ardentem facem,¹²
 Totamque flammis arborem circumdedit;¹³
 Hosti dolorem damno miscens sanguinis.¹⁴
 Aquila ut periculo mortis eriperet suos,¹⁵
 Incolumes, natos supplex, Vulpi tradidit.¹⁶

* *Incolumes, &c.* The limping of this verse describes with great humour the reluctant and subdued spirit of the lofty eagle, and agrees very well with the limping of the 6th verse, *Ne tantum, &c.*

F A B. XXIX.

ASINUS *irridens* APRUM,

PLERUMQUE stulti risum dum captant levem,¹
 Gravi destringunt alios contumeliâ,²
 Et sibi nocivum concitant periculum.³
 Asellus Apro quum fuisset obvius,⁴
 Salve, inquit, frater.⁵ Ille indignans repudiat
 Officium,⁷ & quærit, cur sic mentiri velit?⁶
 Asinus demisso pene: si similem negas
 Tibi me esse,⁹ certe simile est hoc rostro tuo.¹⁰
 Aper quum vellet facere generosum impetum,¹¹
 Repressit iram, Et:¹² facilis vindicta est mihi,¹³
 Sed inquinari nolo ignavo sanguine.¹⁴

A Fox's cubs once an eagle took, ⁵ and in her nest placed them for her young, that they might *themselves* pick food. ⁶ Her the dam having followed, begins to entreat, ⁷ that she should not, upon her a wretch, bring so vast a grief. ⁸ The Eagle despised her, ⁹ safe since she was by her very place. ¹⁰ The Fox from an Altar, snatched a blazing brand, ¹¹ ¹² and the whole tree with flames surrounded; ¹³ *thus*, to her enemy *also*, mingling sorrow for loss of blood. ¹⁴ The Eagle *instantly*, that from the danger of death she might rescue her own, ¹⁵ unhurt, the cubs, suppliant, to the Fox restored. ¹⁶

F A B. XXIX.

The Ass and the Boar.

¹ **F**OOLS for the most part whilst they steal *on their side* a laugh that is light *and trifling*, ² disgrace others with insupportable abuse, ³ and raise upon themselves danger that is hurtful. ⁴

An Ass when he had met a Boar, ⁵ save you says he brother. ⁶ The Boar disdainingly him rejects the compliment, ⁷ and asks why he should thus lye? ⁸ the Ass letting down his penis replies: if alike you deny, me to be to you, ⁹ surely alike, is this to your snout. ¹⁰ The Boar, when he would have made a proper push at him, ¹¹ repressed his rage, and spoke: ¹² easy is revenge to me, ¹³ but be defiled, I will not, by your vile blood. ¹⁴

F A B.

F A B. XXX.

RANÆ metuentes TAURORUM *prælia*.

1 HUMILES laborant, ubi potentes diffident.²

Rana, in palude pugnam Taurorum intuens,³

Heu, quanta nobis instat perniciēs ! ait.⁴

Interrogata ab alia, cur hoc diceret,⁵

De principatu cū decertarent gregis,⁶

Longeque ab illis degerent vitam boves :⁷

Est statio separata ;⁸ ac diversum genus ;⁹

Sed pulsus regno nemoris qui profugerit,¹⁰

Paludis in secreta veniet latibula,¹¹

Et proculcatas obteret duro pede.¹²

Caput ita ad nostrum furor illorum pertinet.¹³

F A B. XXXI.

MILVIUS & COLUMBÆ.

1 QUI se committit homini tutandum improbo,²

Auxilia dum requirit, exitium invenit.³

Columbæ sæpe quum fugissent Miluum,⁴

Et celeritate pennæ vitassent necem,⁵

Consilium raptor vertit ad fallaciam,⁶

Et genus inermē tali decepit dolo :⁷

Quare sollicitum potius ævum ducitis,⁸

Quam me creatis ic̄to regem sc̄edere,⁹

Qui vos ab omni tutas præstem injuriâ ?¹⁰

F A B. XXX.

The FROGS alarmed at the BULLS.

¹ **T**HE low ranks of men labour, *suffer*, when the great differ. ²

A Frog in a Marsh, observing the battle of two Bulls, ³ alas, how vast a danger threatens us! says he. ⁴ Being asked by another, why he should say so, ⁵ whilst for the government of their herd, they strove, ⁶ and that far from themselves, those cattle passed their life: ⁷ their allotted place *says he I allow* is separated; ⁸ different too their kind; ⁹ but *he* who, driven from the dominion of his wood, *precipitately* shall have fled, ¹⁰ into the secret recesses of our marsh *assuredly* will come, ¹¹ and consequently us-*poor-Frogs*-trodden upon, will crush with a hard foot. ¹² Thus to our lives their fury does pertain. ¹³

F A B. XXXI.

The KITE and PIGEONS.

¹ **H**E who commits the defending his person to an unapproved man, ² does, at the time he seeks aid, find ruin. ³

When some Pigeons had often flown from the Kite, ⁴ and by the swiftness of their wings escaped death, ⁵ the bird of prey, turned his design to falsehood, ⁶ and the poor helpless race, by this craft deceived: ⁷ wherefore says he, do you rather live an anxious life, ⁸ than create me, by a league instantly made, your king, ⁹ who can gaurd you safe from every injury? ¹⁰ they, credulous,

38 PHÆDRI FABULARUM Lib. I.

Illæ credentes, tradunt sese Miluo : ¹¹

Qui, regnum adeptus, cœpit vesci singulas, ¹²

Et exercere imperium lævis unguibus. ¹³

De reliquis tunc uni ; ¹⁴ Merito plectimur. ¹⁵

PHÆDRI

dulous, surrender themselves to the Kite :¹¹ who, having now gained the dominion, began to eat them one by one,¹² and to exercise empire with cruel talons.¹³ Then of the survivors one *thus spoke* ;¹⁴ deservedly are we punished,¹⁵

OF

PHÆDR I FABULARUM

LIBER SECUNDUS.

PROLOGUS.

1 **E**XEMPLIS continetur Æsopi genus ;²
Nec aliud quidquam per fabellas quæritur,³
Quam corrigatur error ut mortalium,⁴
Acuatque sese diligens industria.⁵
Quicumque fuerit ergo narranti jocus ;⁶
Dum capiat aurem, & servet propositum suum,⁷
Re commendatur, non auctoris nomine.⁸
Equidem omni curâ morem servabo senis :⁹
Sed si libuerit aliquid interponere,¹⁰
Dictorum sensus ut delectet varietas,¹¹
Bonas in partes, Lector, accipias velim,¹²
Ita : Si rependet ipsa bevitâ gratiam :¹³
Cujus verbosa ne sit commendatio,
Attende,¹⁴ cur negare cupidis debeas ;¹⁵
Modestis etiam offerre, quod non petierint.¹⁶

F A B. I.

JUVENCUS, LEO, & PRÆDATOR.

1 **S**UPER Juvencum stabat dejectum Leo.²
Prædator intervenit, partem postulans :³

Dagm

OF THE
FABLES of PHÆDRUS
BOOK THE II.

The PROLOGUE.

THIS kind of *writing* of Æsop by examples is continued; ² nor is there any thing whatever, sought by the Fables, ³ than that the error of mortals may be corrected, ⁴ and *that* diligent industry sharpen themselves. ⁵ Wherefore whatsoever jest shall happen for relating; ⁶ whilst it takes the ear, and serves his purpose, ⁷ it is recommended by the thing or *matter itself*, and not by the name of its author. ⁸ Wherefore, indeed, with all my care, I shall observe the manner of the old man: ⁹ but if it may be allowable to insert any thing, ¹⁰ in order that a variety of sayings may delight the senses, ¹¹ that you may receive them well *kind* reader, I must desire, ¹² thus, upon this condition: "if brevity itself shall pay due regard to you: ¹³" of which *brevity*, lest the commendation be in words, attend, ¹⁴ to the reason why to refuse the covetous you ought, ¹⁵ why also to offer to the modest what they have not coveted. ¹⁶

F A B. I.

The generous LION.

OVER a Bullock he had cast down a Lion stood. ² A plunderer in the mean time comes demanding a share: ³ I
F would

42 PHÆDRI FABULARUM Lib. II.

Darem, inquit, nisi soleres per te sumere : ⁴
 Et improbum rejecit. ⁵ Forte innocuus
 Viator est deductus in eundem locum, ⁶
 Feroque viso retulit retro pedem. ⁷
 Cui placidus ille ; ⁸ Non est quod timeas, ait ; ⁹
 Et, quæ debetur pars tuæ modestiæ,
 Audacter tolle. ¹⁰ Tunc diviso tergore,
 Silvas petivit, ¹¹ homini ut accessum daret. ¹²
 Exemplum egregium prorsus & laudabile : ¹³
 Verum est aviditas dives, & pauper pudor. ¹⁴

F A B. II.

ANUS diligens VIRUM *Ætatis mediæ, item* PUELLA.

A FORMINIS utcumque spoliari viros,
 Ament, amentur, * nempe exemplis discimus. ²
Ætatis mediæ quemdam mulier non rudis
 Tenebat, annos celans elegantia : ³
 Animosque ejusdem pulchra juvenis ceperat. ⁴
 Ambæ, videri dum volunt illi parës, ⁵
 Capillos Homini legere cœpere invicem : ⁶
 Quum se putaret fingi curâ mulierum, ⁷
 Calvus repente factus est ; ⁸ nam funditus
 Canos, Puella, ⁹ nigros, Anus evellerat. ¹⁰

* *Nempe*; attend. It has not that interpretation in the Dictionary, but I think it may be oftenest interpreted by that word,

would give it says he, were it not you were accustomed, of your own accord to take :⁴ and rejected the villain.⁵ By chance, a harmless traveller was led into the same place,⁶ and the beast having seem'd wild, backward he drew his foot.⁷ To whom the Lion placid ;⁸ here is not what you may fear says he ;⁹ and what part, is due to your modesty, take boldly.¹⁰ Then, having divided the Bullock, the Lion sought the woods,¹¹ that he might give access to the man.¹²

The example is extraordinary and indeed praise-worthy :¹³ the truth is covetousness is rich and modesty poor.¹⁴

F A B. II.

The MAN plucked BALD.

I THAT men are ruined by women, which ever way, let them love, or let them be loved, attend, we learn by examples.²

A certain man of middling age, did a woman, not untrained, attach, concealing by elegance her years :³ the affections too, of the same Man, had a fair young girl caught.⁴ Both, to seem, whilst they are desirous, in age his equals,⁵ the hairs of the Man to pick, they began by turns :⁶ when *now* himself he thought to be by the care of the women finish'd,⁷ bald of a sudden is he become ;⁸ for effectually, the white, had the girl,⁹ the black, the old woman plucked out.¹⁰

PHÆDRI FABULARUM Lib. II.

F A B. III.

HOMO et CANIS.

LACERATUS quidam morfu vehementis Canis; ²

Tinctum cruote panem misit malefico; ³

Audierat esse quod remedium vulneris. ⁴

Tunc sic Æsopus: ⁵ Noli coram pluribus

Hoc facere canibus, ⁶ ne nos vivos devorent; ⁷

Quum scierint esse tale culpæ præmium. ⁸

Successus improborum plures adlicit. ⁹

F A B. IV.

AQUILA, FELES, & APER.

AQUILA in sublimi quercu nidum fecerat: ²

Feles cavernam nacta in media pepererat: ³

Sus nemoricultrix fœtum ad imam posuerat. ⁴

Tum fortuitum Feles contubernium

Fraude & scelestâ sic evertit malitiâ. ⁵

Ad nidum scandit volucris: ⁶ perniciës, ait;

Tibi paratur, forsan & miseræ mihi: ⁷

Nam fodere terram quod vides quotidie

* Aprum insidiosum; ⁸ quercum vult evertere; ⁹

Ut nostram in plâno facile progeniem opprimat. ¹⁰

Terrore offuso & perturbatis sensibus, ¹¹

Derepit ad cubile fetosæ suis: ¹²

* *Quod vides quotidie aprum insidiosum.* The reason why daily you see the insidious
boar. As the most terrible animal the Cat in her tale says the Boar rather than the

F A B. III.

A MAN bit by a DOG.

1 **A** certain Man, torn by the bite of a mad Dog, ² to the mischievous creature threw a piece of bread, tinged with his blood, ³ which to be, he had heard, the remedy of the wound. ⁴ Then thus Æsop : ⁵ don't before many dogs do this, ⁶ lest us they may, alive, devour; ⁷ when of the crime, such they have known the reward to be. ⁸

Success tempts to the commission of crimes most of the wicked. ⁹

F A B. IV.

The EAGLE, CAT, and Sow.

1 **A**N Eagle, on a high oak, had made her nest : ² a Cat having found a cavity, had kittened in the middle : ³ a sow, an inhabitant of the grove, had laid her young at the bottom. ⁴ Then the fortuitous lodgement, the Cat, by fraud and wicked malice, thus o'eturned. ⁵ Up to the Nest of the Bird she climbs : ⁶ ruin says she is prepared for you, and perhaps for wretched me : ⁷ for the reason why *that*, to dig the earth every day, you see the insidious boar, *by the by is this*, ⁸ he means to overturn our oak ; ⁹ that he, our progeny, upon even ground, may easily destroy. ¹⁰ Dread being planted, and the senses of

Sow : or else I cannot account why Phædrus should write in one place a Sow and in another a Boar. See appendix. Examples from Mair's Cæsar. P. 28. l. 19. is a parallel case of *quod*.

the

Magno, inquit, in periculo sunt nati tui; ¹³
 Nam simul exieris pastum cum tenero grege, ¹⁴
 Aquila est parata rapere porcellos tibi. ¹⁵
 Hunc quoque timore postquam complevit locum, ¹⁶
 Dolosa tuto condidit sese cavo: ¹⁷
 Inde evagata noctu, † suspenso pede, ¹⁸
 (Ubi esca se replevit et prolem suam, ¹⁹)
 Pavorem simulans prospicit toto die: ²⁰
 Ruinam metuens Aquila ramis desidet: ²¹
 † Aper rapinam vitans non prodit foras: ²²
 Quid multa? ²³ inedia sunt consumti cum suis, ²⁴
 Felisque catulis largam præbuerunt dapem. ²⁵
 Quantum homo bilinguis sæpe concinnet mali,
 Documentum habere stulta credulitas potest. ²⁶

† *Suspenso pede.* With a suspended foot. It is the attitude of a Cat when she stops in her rambles.

F A B. V.

CÆSAR ad ATRIENSEM.

EST ardelionum quædam Romæ natio, ¹
 Trepide concursans, occupata in otio, ²
 Gratis anhelans, multa agendo nihil agens, ³
 Sibi molesta, & aliis odiosissima: ⁴
 Hanc emendare, * si tamen possum, volo
 Verâ fabellâ; ⁶ pretium est operæ attendere. ⁷

* *Se tamen possum;* if even so I can; as much as to say if amend them I can. I think the interpretation even so will always serve for the particle *tamen* in every difficulty; it is not inserted in the Dictionary.

Cæsar

the Eagle *much* disturbed, ¹¹ she creeps down to the nest of the hairy Sow: ¹² in great danger says she are your young; ¹³ for the instant you shall go out to feed with your young litter, ¹⁴ the Eagle is prepared to snatch your little Hogs. ¹⁵ This place too after that with dread she filled, ¹⁶ she, treacherous, hid herself in her safe cave: ¹⁷ then having wandered in the night, with a suspended foot, *very vigilant* ¹⁸ (at which time she with food hath replenished herself and her offspring) ¹⁹ pretending dread, she watches all the day: ²⁰ the Eagle, dreading ruin, on the branches waits: ²¹ the Boar, shunning the rapine of the Eagle, does not trust himself abroad: ²² wherefore many words? ²³ by want were they famished with their young, ²⁴ and to the young of the Cat, they a large repast bestowed: ²⁵

How much of ill a double-tongued man often can dress and fit for the lure, the information, weak credulity may, in this Fable, have. ²⁶

† *Aper.* The Author, I conjecture, says the Boar now in conformity to the Cat's tale to the Eagle.

F A B. V.

CÆSAR to his SLAVE.

1 **T**HERE is of meddlers, at Rome, a certain tribe, ² hastily running to and fro, occupied in idleness, ³ panting and toiling without any gain, in doing many things doing nothing, ⁴ troublesome to themselves, and hateful in the greatest degree to others: ⁵ this tribe to amend, if even so I can, I am very desirous by this true Fable; ⁶ the price of the work is to attend, ⁷

Tiberius

1 Cæsar Tiberius quum, petens Neapolim, 2
 In Misenensem villam venisset suam, 3
 (Quæ monte summo [posita Luculli manu,] 4
 Prospektat Siculum & prospicit Tuscum mare) 5
 Ex alticinctis unus atriensibus,
 Cui tunica ab humeris linteo Pelusio
 Erat desticta, cirris dependentibus,
 Perambulante læta domino viridia, 6
 Alveolo cœpit ligneo conspergere
 Humum æstuantem, † come officium jactitans;
 Sed deridetur. 7 Inde notis flexibus
 Præcurrit alium in xystum, sedans pulverem. 8
 Agnoscit hominem Cæsar, remque intelligit. 9
 Id ut putavit esse nescio quid boni, 10
 Heus, inquit Dominus 11: ille enimvero adfilit; 12
 Donationis alacer certæ gaudio. 13
 Tum sic jocata est tanti majestas Ducis: 14
 Non multum egisti, 15 & opera nequidquam perit: 16
 Multo majoris † alapæ mecum veneunt. 17

† *Come officium.* Sociable service. Or as we say eye-service.

F A B. VI.

AQUILA, CORNIX, & TESTUDO.

1 **C**ONTRA potentes nemo est munitus satis; 2
 Si vero accessit consiliator maleficus; 3
 Vis & nequitia quidquid oppugnant, ruit. 4
 Aquila in sublime sustulit Testudinem: 5
 Quæ cum abdidisset corneâ corpus domo, 6
 Nec ullo pacto lædi posset condita; 7

Venit

¹ Tiberius Cæsar when, in his way to Naples, ² had come to his seat at Misenum ³ (which, from a high mountain [having been placed by the hand of Lucullus] ⁴ commands at a distance the Sicilian, and commands near the Tuscan sea) ⁵ *at that same time one in particular* from among his nimble high-tucked head-servants (whose coat from his shoulders was with Pelusian linnen bounden, with fringes hanging down,) upon the prince's walking through the pleasant green walks, ⁶ began with his watering-tub to sprinkle the parched ground, displaying his sociable service; but he is laughed at. ⁷ Afterwards by known windings he runs forward into another walk, settling the dust. ⁸ Cæsar knows the man and understands his aim. ⁹ As *now* the fellow thought this *officiousness* to be of *prodigious*, (I know not what) of advantage, ¹⁰ ho, says the prince: ¹¹ he, be assured for a truth, jumps at the call; ¹² of a certain donation keen with joy. ¹³ Then thus did the Majesty of so great a prince jeer him: ¹⁴ not much have you performed, ¹⁵ and your work, to no purpose, perishes: ¹⁶ at a greater price by much do taps of freedom sell with me. ¹⁷

† *Alapa* taps or flaps. Masters used that ceremony when they freed their slaves.

F A B. VI.

The EAGLE, the CROW, and TORTOISE.

I **A** GAINST powerful men no one is sufficiently armed; ² but if an evil counsellor accedes to them; ³ *in that case* whatever *their* strength and craft *jointly* assail, it falls. ⁴

An Eagle into the air carried a Tortoise: ⁵ who after she had hidden her body in her horny house, ⁶ nor by any means could

G

be

Venit per auras Cornix ; ⁸ & propter volans ; ⁹
 Opimam sane prædam rapuisti unguibus ; ¹⁰
 Sed, nisi monstraro, quid sit faciendum tibi, ¹¹
 Gravi nequidquam te lassabit pondere : ¹²
 Promissâ parte, ¹³ suadet, ut scopulum super,
 Altis ab astris, duram inlidat corticem, ¹⁴
 Quâ comminutâ facili vescatur cibo. ¹⁵
 Inducta verbis Aquila, monitis paruit, ¹⁶
 Simul & magistræ large divisit dapem. ¹⁷
 Sic tuta, quæ naturæ fuerat munere ; ¹⁸
 Impar duabus, occidit ; tristi nece. ¹⁹

F A B. VII.

MULI & LATRONES.

MULI gravati sarcinis ibant duo ; ²
 Unus ferebat fiscos cum pecunia, ³
 Alter tumentes multo saccos hordeo. ⁴
 Ille onere dives, celsâ cervice eminens, ⁵
 Clarumque collo jactans tintinnabulum : ⁶
 Comes quieto sequitur & placido gradu. ⁷
 Subito Latrones ex insidiis advolant, ⁸
 * Interque cædem, ferro, Mulum trusitant. ⁹
 Diripiunt nummos, negligunt vile hordeum. ¹⁰
 Spoliatus igitur casus quum fletet suos, ¹¹
 Equidem, inquit alter, me contemptum gaudeo ; ¹²
 Nam nihil amisi, nec sum læsus vulnere. ¹³

* *Interque cædem.* And in the fray. We must suppose they were robbers of different bands and therefore had a battle: or we must suppose that the A's resisted the robbers.

be hurt thus-preserved ; ⁷ *there* came through the air a Crow ; ⁸ and flying near ; ⁹ a rich prey truly, says she, have you with your Talons seized : ¹⁰ but, unless I shall shew, how to you the managing it may be, ¹¹ to no purpose it shall weary you with its grievous weight : ¹² a part being promised, ¹³ she persuades, that she must, upon a rock, from the high stars, dash the hard shell, ¹⁴ which, instantly broken, she may with easy *pleasant* meat regale. ¹⁵ Induced by these words, the Eagle obeyed the instructions, ¹⁶ and at the same time for her instructress largely divided a feast. ¹⁷ Thus safe she, who had by the gift of nature been, ¹⁸ unequal to two, fell ; sad the death. ¹⁹

F A B. VII.

The MULES and HIGHWAYMEN.

¹ **H**EAVY laden with packs went two mules ; ² one carried bags with money, ³ the other sacks distending with much barley. ⁴ The former with his burthen rich, with a crested neck eminent, ⁵ and vainly upon his collar displaying a famous bell : ⁶ his companion follows with a quiet and placid step. ⁷ On a sudden some robbers from their ambushes attack them, ⁸ and in the fray, with a sword, stab the *rich* mule. ⁹ They rip off the money, they neglect the vile barley. ¹⁰ Thereupon his own misfortunes whilst the spoiled-Mule bewail'd : ¹¹ therefore-indeed, says the other, that I was despised, am I *very* glad ; ¹² for nothing have I lost, nor hurten am I by a wound. ¹³

By

Hoc argumento tuta est hominum tenuitas, ¹⁴
 Magnæ periclo sunt opes obnoxie. ¹⁵

F A B. VIII.

CERVUS & BOVES.

I CERVUS nemorosus excitatus latibulis, ²
 Ut venatorum fugeret instantem necem, ³
 Cæco timore proximam villam petit, ⁴
 Et opportuno se bubili condidit. ⁵
 Hic Bos latenti, quidnam voluisti tibi,
 Infelix, ⁶ ultro qui ad necem cucurreris, ⁷
 Hominumque tecto spiritum commiseris? ⁸
 At ille supplex: Vos modo, inquit, parcite, ⁹
 Occasione rursus erumpam datâ. ¹⁰
 Spatium diei noctis excipiunt vices. ¹¹
 Frondem bubulcus adfert, nec ideo videt: ¹²
 Eunt subinde & redeunt omnes rustici; ¹³
 Nemo animadvertit: ¹⁴ transit etiam villicus;
 Nec ille quidquam sentit. ¹⁵ Tum gaudens ferus ¹⁶
 Bobus quietis agere cœpit gratias, ¹⁷
 Hospitium adverso quod præstiterint tempore. ¹⁸
 Respondit unus: saluum te cupimus quidem; ¹⁹
 Sed ille, qui oculos centum habet, si venerit, ²⁰
 Magno in periclo vita vertetur tua. ²¹
 Hæc inter ipse dominus a cœna redit: ²²
 Et quia corruptos viderat nuper Boves, ²³
 Accedit ad præsepe: cur frondis parum est? ²⁴
 Stramenta defunt: ²⁵ Tollere hæc aranea
 Quantum est laboris? ²⁶ dum scrutatur singula; ²⁷
 Cervi quoque alta est conspiciatus cornua, ²⁸
 Quem convocatâ jubet occidi familiâ, ²⁹

Prædamque

By this story safe is the slender fortune of men : ¹⁴ vast riches
are to danger liable. ¹⁵

F A B. VIII.

The STAG and the OXEN.

¹ **A** Stag when roused-out from his woody coverts, ² *to the end*
that he might have shun'd the instant death of huntsmen, ³
with blind fear seeks the nearest house, ⁴ and in an Ox stall,
open for reception, himself he hides. ⁵ Here an Ox to him hid-
ing himself *thus said*, what have you desired *or meant* for yourself,
unhappy Stag, ⁶ who of your own accord, upon death have
rush'd ⁷ and thus committed your life to the roof of men ? ⁸ but
he, suppliant : do you only says he spare me, ⁹ upon an occasion
given, again will I rush forth. ¹⁰ The duties of the night take
off *or close* the space of day. ¹¹ The neatherd brings the fodder,
nor in that act sees him : ¹² then after him go and return all the
rustics ; ¹³ no one perceives him : ¹⁴ the steward also passes ; nor
does he perceive any thing. ¹⁵ Then rejoicing, the wild beast,
to the quiet Oxen, to return thanks, began ; ¹⁶ ¹⁷ because their
friendship they, in an adverse time, bestowed. ¹⁸ One replied :
that you may be safe we indeed desire ; ¹⁹ but he, who has an
hundred eyes, if he shall come, ²⁰ in very great danger will your
life be turned. ²¹ In the mean time, the master himself from sup-
per does return : ²² and since worsten'd, lately he, the cattle had
observ'd, ²³ he advances to the rack : why, *says he*, of fodder
thus little is there ? ²⁴ litters are wanted : ²⁵ to take away these
webs what is the trouble ? ²⁶ whilst every thing he searches one by
one ; ²⁷ of the Stag too the high horns he spyed, ²⁸ whom, hav-
ing

Prædamque tollit.³⁰ Hæc significat fabula,
Dominum videre plurimum in rebus suis.³¹

EPILOGUS.

I **Æ**SOPo ingentem statuam posuere Attici;²
 Servumque collocarunt æternâ in basi;³
 Patere honoris scirent ut cunctis viam,⁴
 Nec generi tribui, sed virtuti, gloriam.⁵
 Quoniam occuparat alter, ne primus forem;⁶
 Ne solus esset, studui quod superfuit:⁷
 Nec hæc invidia, verum est æmulatio.⁸
 Quod si labori faverit Latium meo,⁹
 Plures habebit, quos opponat Græciæ.¹⁰
 Si livor obrectare curam voluerit,¹¹
 Non tamen eripiet laudis conscientiam.¹²
 Si * nostrum studium ad aures pervenit tuas,¹³
 Et arte fictas animus sentit fabulas,¹⁴
 Omnem quærelam submovet felicitas.¹⁵
 Sin autem ac illis doctus occurret labor,¹⁶
 Sinistra quos in lucem natura extulit;¹⁷
 Nec quidquam possunt, nisi meliores carpere,¹⁸
 Fatale exitium corde durato feram,¹⁹
 Donec fortunam criminis pudeat sui.²⁰

* *Si, if; or, admit this my study, &c.* The *si* is not subjunctive but indicative; for we see the verbs are in the indicative mood: was the *si* used subjunctively, I am of opinion the verbs would have been put in the subjunctive mood.

ing assembled the family, he orders to be slain,²⁹ and takes the prize.³⁰

This Fable shews, that the master sees most in his own affairs.³¹

The EPILOGUE.

1 **T**O Æsop the Athenians raised a vast statue; ² and *though* a slave placed him on an eternal basis; ³ that of honour the way lay open, they might know, to all; ⁴ nor glory to be bestowed to birth but to virtue. ⁵ Since another had occupied-the-work, lest I might be the first; ⁶ lest he might stand alone *in it*, I have studied what remained: ⁷ nor is this envy, it is truly emulation. ⁸ But if Lætium shall favour this my work, ⁹ she will have more authors *start up*, whom she may oppose to Greece. ¹⁰ If envy shall incline to disparage my industry, ¹¹ she shall not, notwithstanding, take away my conscious merit of praise. ¹² But admit *this* my study reaches your ears, ¹³ and your mind feels these Fables feigned with art, ¹⁴ every complaint does that happiness remove. ¹⁵ Admit too my learned labour shall meet *or fall into the hands* also of those, ¹⁶ whom nature untoward has brought-out into light; ¹⁷ nor can *do* any thing, unless tease their betters, ¹⁸ I will bear its fatal ruin with a hardened heart, ¹⁹ until it may shame fortune of her crime. ²⁰

P H Æ D R I
F A B U L A R U M

LIBER TERTIUS.

PROLOGUS *ad* EUTYCHUM.

1 PHÆDRI libellos legere si desideras,
Vaces oportet, Eutyche, a negotiis, 2
Ut liber animus sentiat vim carminis. 3
Verum inquit; tanti non est ingenium tuum, 4
Momentum ut horæ pereat officiis meis. 5
Non ergo caussa est, manibus id tangi tuis, 6
Quod occupatis auribus non convenit. 7
Fortasse dices: aliquæ venient feriæ, 8
Quæ me, soluto pectore, ad studium vocent. 9
Legesne, quæso, potius viles nœnias, 10
Impendas curam quàm rei domesticæ, 11
Reddas amicis tempora, 12 uxori vaces, 13
Animum relaxes, otium des corpori, 14
Ut adsuëtam fortius præstes vicem? 15
Mutandum tibi propositum est & vitæ genus;
Intrare si Musarum limen cogitas. 16
Ego, quem Pierio mater enixa est jugo, 17
In quo tonanti sancta Mnemosyne Jovi,
Fecunda novies, artium peperit chorum: 18

Quamvis

OF THE
FABLES of PHÆDRUS

BOOK THE III.

The PROLOGUE to EUTYCHUS.

I IF you desire to read these little books of Phædrus, it is fit you should be at leisure, my dear Eutychus, from business,¹ that *thus* free your mind may feel the force of my verse.² But truth says; not of so great consequence is your genius *Phædrus*,³ that in my offices a moment of time may perish.⁴ Not therefore, *I acknowledge*; is there reason, that it, by your hands, be touch'd⁵ which, with occupied ears, does not suit.⁶ Perhaps you will say: some holidays will approach,⁷ which, my inclination being free, may call me to study.⁸ Will you, I ask, rather read poor stories,⁹ than bestow your care upon your domestic affairs,¹⁰ *than* render your time to your friends,¹¹ *than* be at leisure to your wife,¹² *than* unbend your mind, *than* give rest to your body,¹³ that the better and abler you may post yourself to your accustomed duty?¹⁴ *I think you would not: but I think that* your true scheme is the changing your *whole* kind of life too; if you think to step within the threshold of the Muses.¹⁵ I, whom my mother bore on the Pierian mount,¹⁶ on which sacred Mnemosyne to thundering Jove, nine times fruitful, bore the chorus of arts;¹⁷ although I

H

were

Quamvis in ipsâ natus sim pene scholâ,¹⁹
 Curamque habendi penitus corde eraserim,²⁰
 * Et laude invitâ,²¹ vitam in hanc incubuerim,²²
 Fastidiose, tamen, in cœtum recipior.²³
 Quid credis, illi accidere,²⁴ qui magnas opes
 Exaggerare quærit omni vigiliâ;²⁵
 Docto labori dulce præponens lucrum?²⁶
 Sed jam, quodcumque fuerit²⁷ † (ut dixit Sinon,
 Ad Regem quum Dardaniæ perductus foret)²⁸
 Librum exarabo tertium Æsopi stylo,²⁹
 Honori & meritis dedicans illum tuis:³⁰
 Quem si leges, lætabor;³¹ † sin autem minus,³²
 Habebunt certe quo se oblectent posteri.³³ †
 Nunc, fabularum cur sit inventum genus,
 Brevi docebo.² Servitus obnoxia,³
 Quia, quæ volebat, non audebat dicere,⁴
 Adfectus proprios in fabellas transtulit,⁵
 Calumniamque fictis elusit jocis.⁶
 Ego porro illius semitam feci viam,⁷
 Et cogitavi plura, quàm reliquerat;⁸
 In calamitatem deligens quædam meam.⁹
 Quod si accusator alius Sejano foret;¹⁰
 Si testis alius; iudex alius denique;¹¹
 Dignum faterer esse me tantis malis;¹²
 Nec his dolorem delenirem remediis.¹³
 Suspicionem si quis errabit suâ,¹⁴
 Et rapiet ad se, quod erit commune omnium,¹⁵
 Stulte nudabit animi conscientiam.¹⁶

* *Et laude invita.* Literally, with praise unwilling. There are always some, who, though the praise is ever so deserved, give it with very great grudge: so the praise here meant is the praise of the envious, who, however unwillingly, could not withhold it from his genius and poetical abilities.

were born nearly in the very school,¹⁹ and the care of possessing wealth have thoroughly from my heart erased,²⁰ and *although* with praise even of the envious,²¹ retired into this *studious* life,²² haughtily, notwithstanding *all these circumstances*, am I received into their company.²³ What, *I ask*, do you believe to happen to him,²⁴ who, to heap together vast riches, seeks with all vigilance;²⁵ to learned labour preferring sweet gain?²⁶ But now, whatever shall be the consequence²⁷ (as said old Sinon, when to the king of Dardania he was brought)²⁸ a third book will I work out in the stile of Æsop,²⁹ to your honour and to your merits dedicating the same:³⁰ which if you shall read, I shall rejoice;³¹ but if otherwise,³² certainly shall your posterity have *that* wherewith they may divert themselves.³³ Now, why this kind of Fables might have been invented, I will inform you in a short compass.³⁴ Servitude being liable to hurt,³⁵ since what it did desire, it did not dare to say,³⁶ has its own proper emotions transferred into Fables,³⁷ and calumny has, by feigned jests, eluded.³⁸ I moreover have made, of this kind of writing, the narrow path a broad way.³⁹ And have studied more things, than he had left; choosing certain subjects to the calamity *peculiarly*-mine.⁴⁰ But if my accuser had been any other than Sejanus;⁴¹ if the witness *against me* any other; finally the judge any other;⁴² I should confess myself to be worthy of such great evils;⁴³ nor my grief should I soften over by these remedies.⁴⁴ If any one will err by his own *ill-grounded* suspicion,⁴⁵ and will snatch to himself *headlong without consideration or thought*, what shall be the common opinion of all,⁴⁶ foolishly will he lay naked or *expose* the conscience of his own soul.⁴⁷ That to be excused

† The line of Virgil referred to here is *Cuncta equidem tibi, Rex, fœvint quæcunque, fatebor*. Wherefore all things to thee, O King, whatever shall happen or be the consequence, I will confess. *Æneid*, Book 2. Line 77.

‡ *Sin autem minus*. Literally, But if less.

60 PHÆDRI FABULARUM Lib. III.

Huic excusatum me velim nihilominus : ¹⁷

Neque enim notare singulos mens est mihi ; ¹⁸

Verum ipsam vitam & mores hominum ostendere. ¹⁹

Rem me professum dicet fors aliquis gravem : ²⁰

Si Phryx Æsopus potuit, si Anacharsis Scythæ ²¹

Æternam famam condere ingenio suo ; ²²

Ego, literatæ qui sum propior Græciæ,

Cur somno inertī deferam patriæ decus ? ²³

Threissæ cū gens numeret auctores suos, ²⁴

Linoque Apollo sit parens, * Musa Orpheo, ²⁵

Qui saxa cantu movit, ²⁶ & domuit feras,

Hebrique tenuit impetus dulci morâ. ²⁷

Ergo hinc abesto, livor, ne frustra gemas, ²⁸

Quoniam solemnīs mihi debetur gloria. ²⁹

Induxi te ad legendum ; ³⁰ sincerum mihi

Candore noto reddas judicium peto. ³¹

* *Musa Orpheo.* And the muse to Orpheus. Calliope was the mother of Orpheus

F A B. I.

ANUS *ad* AMPHORAM.

ANUS jacere vidit epotam Amphoram ; ²
Adhuc, (Falernâ sæce, e testa nobili,)

Odorem quæ jucundum late spargeret : ³

Hunc postquam totis avida traxit naribus : ⁴

O suavis anima, quale in te dicam bonum

Antehac fuisse ; ⁵ tales cū sint reliquæ ? ⁶

Hoc quo pertineat, dicet, qui me noverit. ⁷

F A B.

Book III. PHÆDRUS'S FABLES. 61

or justified too to this person I am nevertheless very desirous :¹⁷ nor even to mark particular persons is it my intention ;¹⁸ but *my intention* is life itself and the manners of men to shew.¹⁹ That I have promised a very difficult thing there will perhaps some one say :²⁰ *however* if Æsop the Phrygian could, if Anacharsis the Scythian,²¹ eternal fame raise each by his genius ;²² I who to learned Greece am nearer, why by inactive sleep must I desert the glory of my country ?²³ *especially* when the Thracian nation numbers its authors,²⁴ and to Linus Apollo is the parent, and the muse to Orpheus,²⁵ who with his song moved the stones,²⁶ and tamed wild beasts, and *who* restrained the torrent of Hebrus with sweet delay.²⁷ Therefore hence be gone, O envy, left in vain you groan,²⁸ since the accustomed glory to me is due.²⁹ I have, *I am persuaded* induced you to the reading this book ;³⁰ sincere *therefore* to me, with your known candour, I earnestly-desire you may give judgment *thereupon*.³¹

and first of the nine, and therefore (I conjecture) Phædrus calls her pre-eminently *the* Muse.

F A B. I.

The OLD WOMAN & EMPTY CASK.

1 **A**N old woman perceived to lay emptied a small wine vessel ;² which as yet (being Falernian lee of a noble batch) an odour widely spread very pleasant :³ this, after that she, greedy, with both her nostrils drew :⁴ O sweet spirit, *says she*, what good may I say there was heretofore in thee ;⁵ when such are thy remains ?⁶

To what this Fable may pertain, he will say, who may have known me.⁷

F A B.

F A B. II.

PANTHERA & PASTORES.

I SOLET a despectis par referri gratia. ²
 Panthera imprudens olim in foveam decedit : ³
 Videre agrestes : alii fustes congerunt, ⁴
 Alii onerant saxis : quidam contra miseriti, ⁵
 Perituræ quippe, quamvis nemo læderet, ⁶
 Misere panem, ut sustineret spiritum. ⁷
 Nox insecuta est, abeunt securi domum, ⁸
 Quasi inventuri mortuam postridie. ⁹
 At illa, vires ut refecit languidas, ¹⁰
 Veloci saltu foveâ sese liberat, ¹¹
 Et in cubile concito properat gradu. ¹²
 Paucis diebus interpositis, provolat, ¹³
 Pecus trucidat, ipsos pastores necat, ¹⁴
 Et, cuncta vastans, sævit irato impetu. ¹⁵
 Tum sibi timentes, qui feræ pepercerant, ¹⁶
 Damnum haud recusant, ¹⁷ tantum pro vita rogant. ¹⁸
 At illa : ¹⁹ Memini, qui me saxo petierint, ²⁰
 Qui panem dederint : ²¹ vos timere abssistite : ²²
 Illis revertor hostis, qui me læserant. ²³

F A B. III.

ÆSOPUS et RUSTICUS.

I USU peritus hariolo velocior
 Vulgo esse fertur : ² causâ sed non dicitur ; ³
 Notescet quæ nunc primum fabellâ meâ. ⁴

Habenti

F A B. II.

The PANTHER and the SHEPHERDS.

1 **L**IKE regard is used to be returned by men despised.²
 A Panther imprudent formerly fell into a ditch:³ the
 countrymen saw her: some display their clubs,⁴ others burthen
 her with stones: some few on the contrary having pityed her,⁵
 as one doom'd to perish, although nobody might hurt her,⁶
 threw some bread, that it might sustain her *drooping* spirit.⁷
 Night came on, all return secure home,⁸ as though they should
 find her on the next day dead.⁹ But she, as soon as her lan-
 guid powers she renewed¹⁰ with a swift jump from the ditch her-
 self she freed,¹¹ and into her den with nimble step she hastens.¹²
 A few days having interposed, she sallies forth,¹³ kills the herd,
 demolishes the shepherds themselves,¹⁴ and, laying waste every
 thing, rages with angered violence.¹⁵ Then they fearing for
 themselves, who *even* had spared the beast,¹⁶ do not grudge their
 loss,¹⁷ they beg only for life.¹⁸ But the Panther *generously*:¹⁹
 mindful have I been, who sought me with a stone,²⁰ who gave
 me bread:²¹ do you *my friends*, cease to fear:²² to them do I
 return an enemy, who had hurten me.²³

F A B. III.

The FARMER and ÆSOP.

1 **T**HE man that is skilled by practice is commonly said to be
 swifter or more ready than a witch:² but the reason *it is*
so said is not declared;³ which will become known now first by
 my Fable,⁴

To

64 PHÆDRI FABULARUM Lib. III.

Habenti cuidam pecora, pepererunt oves
 Agnos, humano capite. ⁵ Monstro exterritus, ⁶
 Ad consulendos currit mœrens harioles. ⁷
 Hic pertinere ad domini respondet caput, ⁸
 Et avertendum victimâ periculum. ⁹
 Ille autem adfirmat conjugem esse adulteram, ¹⁰
 Et infitivos significari liberos; ¹¹
 Sed expiari posse majori hostiâ. ¹²
 Quid multa? variis dissident sententiis, ¹³
 Hominisque curam curâ majore adgravant. ¹⁴
 Æsopus ibi stans, * naris emunctæ senex, ¹⁵
 Natura numquam verba cui potuit dare: ¹⁶
 Si procurare vis ostentum, Rustice, ¹⁷
 Uxores, inquit, da tuis pastoribus. ¹⁸

* *Naris emunctæ senex.* Literally, An old man of a neat cleansed or wiped nose.

F A B. IV.

SIMII CAPUT.

I PENDERE ad lanium quidam vidit Simium
 Inter reliquias merces atque obsonia: ²
 Quæsit, quidnam saperet? ³ tum lanius jocans: ⁴
 Quale, inquit, caput est, talis præstatur sapor. ⁵
 Ridicule magis hoc dictum, quam vere, æstimo; ⁶
 Quando & formosos sæpe inveni pessimos; ⁷
 Et turpi facie multos cognovi optimos. ⁸

F A B.

To a certain person possessing herds, the Sheep produced Lambs, the head being human.⁵ He affrighted by the prodigy,⁶ runs grieving *in order* to the consulting witches.⁷ This *Witch* answers that it pertains to the life of the master,⁸ and that the averting the danger should be by a sacrifice.⁹ That *other* too affirms his wife to be an adulteress,¹⁰ and her children to be signified *thereby* spurious;¹¹ but that it might be expiated by a greater sacrifice *than ordinary*.¹² Why many words? They differ with various sentiments,¹³ and the care of the *poor* man with greater care they aggravate.¹⁴ Æsop whilst standing there, this old man, whose attention nothing escaped,¹⁵ whose nature never could bestow *meer-words*,¹⁶ *thus briefly interposed*: if you are disposed to avert the omen, good countryman,¹⁷ give wives says he, to your Shepherds.¹⁸

meaning nothing more than a man of delicacy and therefore of fine quick perception.

F A B. IV.

The APE'S HEAD.

A Certain person observed to hang at a butchers *shop*, an Ape amidst other saleable things and provisions.² He asked how it might taste?³ then the butcher jesting:⁴ as, says he, the head is, so is the taste approved.⁵

Rather merrily that this was said, than truly, do I think;⁶ since both handsome men often have I found the worst;⁷ and, the face being base, many have I known the best.⁸

F A B. V.

ÆSOPUS et PETULANS.

SUCCESSUS ad perniciem multos devocat.²
 Æsopo quidam Petulans lapidem impegerat.³
 Tanto, inquit, melior :⁴ Assem deinde illi dedit,
 Sic prosecutus :⁵ Plus non habeo mehercule,⁶
 Sed unde accipere possis, monstrabo tibi.⁷
 Venit ecce dives & potens ;⁸ huic similiter
 Impinge lapidem, & dignum accipies præmium.⁹
 Persuasus ille, fecit, quod monitus fuit.¹⁰
 Sed spes fefellit impudentem audaciam ;¹¹
 Comprehensus namque pœnas persolvit cruce.¹²

F A B. VI.

MUSCA & MULA.

MUSCA in temone sedit,² & Mulam increpans :³
 Quam tarda es, inquit, non vis citius progredi ?⁴
 Vide, dolone ne collum pungam tibi.⁵
 Respondit illa :⁶ verbis non moveor tuis ;⁷
 Sed istum timeo, sellâ qui primâ sedens,⁸
 Jugum flagello temperat lento meum,⁹
 Et ora frenis continet spumantibus :¹⁰
 Quapropter aufer frivolum insolentiam ;¹¹
 Namque, ubi strigandum est, & ubi currendum, scio.¹²
 Hac derideri fabulâ merito potest,¹³
 Qui sine virtute vanas exercet minas.¹⁴

FAB.

F A B. V.

ÆSOP *and an* INSOLENT FELLOW.

I **S**UCCESS calls away many to their ruin.²

At Æsop a certain Insolent Fellow had thrown a stone.³ By so much, says Æsop, you are the better man:⁴ after that he gave him a penny, thus he pursued him:⁵ no more have I by Hercules,⁶ but where you may be able to receive *more*, I will shew you.⁷ Behold *yonder* comes a rich and powerful man;⁸ at him in like manner throw a stone, and a reward worthy acceptance shall you receive.⁹ The fellow persuaded, did, what he was advised.¹⁰ But the expectation deceived his shameless boldness;¹¹ and for doing so being seiz'd he suffer'd punishment by the cross.¹²

F A B. VI.

The FLY *and* MULE.

I **A** Fly perched upon a chariot pole,² and *thus* chiding the Mule:³ how slow you are, says he, do not you intend to move forward faster?⁴ look to it, lest with my sting I twinge your neck.⁵ Replied she:⁶ by your words am I not moved;⁷ but him I fear, who sitting on the head seat,⁸ tempers my yoke with a gentle whip,⁹ and restrains my head with foaming reins:¹⁰ wherefore desist you your frivolous insolence;¹¹ and-therefore, when the stopping is *proper* and when the running I do know.¹²

By this Fable that man may deservedly be laughed at,¹³ who without virtue or natural powers exercises vain threats.¹⁴

F A B;

F A B. VII.

CANIS & LUPUS.

QUAM dulcis sit libertas, breviter proloquar.²
 Cani perpasso * macie confectus Lupus
 Forte occurrit; ³ dein salutant invicem : ⁴
 Ut restiterunt, unde sic, quæso, nites ? ⁵
 Aut quo cibo fecisti tantum corporis ? ⁶
 Ego, qui sum longe fortior, pereo fame. ⁷
 Canis simpliciter : ⁸ eadem est conditio tibi ; ⁹
 Præstare domino si par officium potes. ¹⁰
 Quod ? inquit ille. ¹¹ Custos ut sis liminis, ¹²
 A furibus tuearis & noctu domum. ¹³
 Ego vero sum paratus : ¹⁴ nunc patior nives
 Imbresque, in silvis asperam vitam trahens : ¹⁵
 Quanto est facilius mihi sub tecto vivere,
 Et otiosum largo satiari cibo ? ¹⁶
 Veni ergo mecum. ¹⁷ Dum procedunt, adspicit
 Lupus a catena collum detritum Canis. ¹⁸
 Unde hoc, amice ? ¹⁹ Nihil est. ²⁰ Dic, quæso, tamen. ²¹
 Quia videor acer, ²² adligant me interdiu, ²³
 Luce ut quiescam, & vigilem nox quum venerit ; ²⁴
 Crepusculo solutus, quâ visum est, vagor. ²⁵
 Adfertur ultro panis ; ²⁶ de mensa sua
 Dat ossa dominus ; ²⁷ frustra jactat familia, ²⁸
 Et, quod fastidit quisque pulmentarium. ²⁹
 Sic sine labore venter impletur meus. ³⁰
 Age, si quo abire est animus, est licentia ? ³¹

* *Confectus macie.* Literally, Finished in leanness, that is, could be made no leaner or as lean as possible.

F A B. VII.

The Dog and the Wolf.

1 **H**OW sweet liberty may be, briefly shall I proclaim. 2

A Wolf as lean as possible by chance met a well-fed Dog; 3 next they salute one another by turns: 4 as they stood, from-what-cause do you, I beseech you, thus shine? 5 or with what food have you so much of body made? 6 I who am far more brave, do with hunger perish. 7 The Dog after a guileless manner: 8 the very same the condition is for you; 9 to perform, if you are able, equal duty to my master. 10 What duty? says the Wolf. 11 A centinel that you may of his threshold be, 12 and from thieves by night his house defend. 13 In truth I am ready: 14 now I suffer snows and rains, dragging in the woods a rough *disagreeable* life: 15 how much more easy is it for me under a roof to live, and myself-at-leisure to satiate with plenteous diet? 16 Come therefore along with me. 17 Whilst they proceed, the Wolf observes *as it were* by a chain the neck of the Dog rubbed. 18 How is this my good friend? 19 It is nothing, *a trifle*. 20 Nevertheless tell me I beseech you. 21 Because I seem furly, 22 they bind me in the day-time, 23 that I may rest by day, and that I may watch when night shall come; 24 at twilight being loosened, in whatever way it seems agreeable to me, I wander: 25 bread is brought to me without trouble; 26 from his own table my master gives me bones; 27 the family frequently tosses me bits, 28 and, each one what dainty he despises: 29 thus without labour is my belly filled. 30 Proceed, if to any place it is your inclination to go, is there permission? 31 plainly *and honestly*
says

70 PHÆDRI FABULARUM Lib. III.

Non plane est, inquit.³² Fruere, quæ laudas, Canis :³³
Regnare nolo, liber ut non sim mihi.³⁴

F A B. VIII.

FRATER & SOROR.

1 **P**RÆCEPTO monitus, sæpe te considera.²
Habebat quidam filiam turpissimam,³
Idemque insigni & pulchrâ facie filium.⁴
Hi speculum, in cathedra matris ut positum fuit,
Pueriliter ludentes, forte inspexerant.⁵
Hic se formosum jactat ;⁶ illa irascitur,
Nec gloriantis sustinet Fratris jocos,
Accipiens (quid enim) cuncta in contumeliam.⁷
Ergo ad patrem decurrit, læsura invicem,⁸
Magnâque invidiâ criminatur filium :⁹
Vir natus quod rem feminarum tetigerit.¹⁰
Amplexus ille utrumque, & carpens oscula,¹¹
Dulcemque in ambos caritatem partiens :¹²
Quotidie, inquit, speculo vos uti volo :¹³
Tu formam ne corrumpas nequitiaë malis :¹⁴
Tu faciem ut istam moribus vincas bonis.¹⁵

F A B. IX.

SOCRATES *ad* AMICOS.

1 **V**ULGARE amici nomen, sed rara est fides.²
Quum parvas ædes sibi fundasset Socrates,
(Cujus non fugio mortem, si famam adsequar,

Et

says he there is not.³² *Then* do you O Dog, what you praise, enjoy :³³ to rule I desire not, so as free to myself I may not be.³⁴

F A B. VIII.

The BROTHER and SISTER.

1 **A**DMONISHED by this precept often examine yourself.²

A certain man had a daughter very ugly,³ the same person too had, with a remarkable and handsome face, a son.⁴ They into a mirrour, as it was placed on the chair of their mother, playing in a youthful manner, had by chance looked.⁵ He boasts himself handsome ;⁶ she is enraged, nor can sustain the pleasantry of her brother thus boasting, receiving (for what I know not) all his words into abuse.⁷ Therefore she runs to her father, in order to hurt him in return,⁸ and with vast envy charges the son :⁹ that born a man he touched the concerns of a woman.¹⁰ He embracing each, and kissing them,¹¹ and dividing his excessive love to both :¹² every day, says he, I am desirous that you use your mirrour ;¹³ you, *my son*, lest you may destroy your beauty by the evils of misconduct :¹⁴ you *daughter* that you may conquer or reconcile that face by good habits.¹⁵

F A B. IX.

SOCRATES to his FRIENDS.

1 **C**OMMON is the name of a friend, but rare is the sincerity and zeal.²

When Socrates had for himself laid the foundation of a small habitation

- Et cedo invidiæ, dum modo absolvar cinis.)³
 E populo sic, nescio quis, ut fieri solet :⁴
 Quæso, tam angustum, talis vir, ponis domum ?⁵
 Utinam, inquit, veris hanc amicis impleam.⁶
-

F A B. X.

Poeta de CREDERE et non CREDERE.

- 1 **P**ERICULOSUM est credere, & non credere.²
 Utriusque exemplum breviter exponam rei.³
 Hippolitus obiit, quia novercæ creditum est :⁴
 Cassandra quia non creditum, ruit Ilium :⁵
 Ergo exploranda est veritas multum prius,⁶
 Quàm stulta prave judicet sententia.⁷
 Sed fabulosam ne vetustatem elevent,⁸
 Narrabo tibi, memoriâ quod factum est meâ.⁹
 * Maritus quidam quum diligeret conjugem,²
 Togamque purem jam pararet filio,³
 Seductus in secretum a liberto suo,⁴
 Sperante heredem suffici se proximum.⁵
 Qui, quum de puero multâ mentitus foret,⁶
 Et plura de flagitiis castæ mulieris,⁷
 Adjecit id, quod sentiebat maxime
 Doliturum amanti :⁸ ventitare adulterum,⁹
 Stuproque turpi pollui famam domus.¹⁰
 Incensus ille falso uxoris crimine,¹¹
 Simulavit iter ad villam, clamque in oppido
 Subsedit ;¹² deinde noctu, subito, januam
 Intravit,¹³ rectâ cubiculum uxoris petens,¹⁴
 In quo dormire mater natum jusserat,¹⁵

Ætatem

habitation (whose death I do not shun, if I can reach his fame, and *willingly* yield to envy, whilst only I, *dead or* ashes be absolved or acquitted)³ from among the people one (I know not who) thus *spoke*, as is usual to be done:⁴ do you I beseech you, so great a man, build so small a house?⁵ O that, replied he, with true friends I may fill even-this.⁶

F A B. X

Of CREDULITY and INCREDULITY.

I DANGEROUS it is to believe and *dangerous* not to believe.²

Of each case I will after a brief manner set the example forth.³ Hippolitus dyed, because the story of his stepmother was believed.⁴ Because that of Cassandra was not believed, Troy fell:⁵ wherefore the exploring the truth is a thing much or far prior than that a *premature* silly opinion of the case may pronounce judgment erroneously.⁷ But lest some persons may lessen or *disparage* the antiquity of those stories as fabulous,⁸ I will relate to you, what happened in my own memory.⁹

¹ A certain husband whilst he loved his wife,² and now prepared the plain or *manly* gown for his son,³ was seduced into secrecy by his freedman,⁴ the freedman-expecting hereby himself to be appointed next heir:⁵ who, whilst concerning the boy he might have forged many things,⁶ and more of the iniquities of the chaste wife,⁷ added this, which he was sensible would very much pain a loving husband:⁸ that an adulterer often came,⁹ and that by base prostitution the honour of his house was defiled.¹⁰ The husband, incensed by the false or *imaginary* crime of his wife,¹¹ pretended a journey to his country-house, and privately waited in town;¹² afterwards in the night, suddenly, entered his gate,¹³ earnestly seeking, in a strait way, the cham-

K

ber

Ætatem adultam servans diligentius. ¹⁶
 Dum quærunt lumen, ¹⁷ dum concurrant familia, ¹⁸
 Iræ furentis impetum non sustinens, ¹⁹
 Ad lectum accedit, tentat in tenebris caput : ²⁰
 Ut sentit tonsum, ²¹ gladio pectus tranfigit, ²²
 Nihil respiciens, dum dolorem vindicet : ²³
 Lucernâ adlatâ, simul adspexit filium,
 Sanctamque uxorem dormientem cubiculo, ²⁴
 Sopita primo quæ nil somno fenserat : ²⁵
 Repræsentavit in se pœnam facinoris, ²⁶
 Et ferro incubuit, quod credulitas strinxerat. ²⁷
 Accusatores postularunt mulierem ; ²⁸
 Romamque pertraxerunt ad Centumviros. ²⁹
 Maligna insontem deprimit suspicio, ³⁰
 Quod bona possideat : ³¹ stant patroni, fortiter
 Causam tuentes innocentis feminæ. ³²
 A divo Augusto tunc petiere iudices, ³³
 Ut adjuvaret jurisjurandi fidem, ³⁴
 Quod ipsos error implicuisset criminis. ³⁵
 Qui postquam tenebras dispulit calumniæ, ³⁶
 Certumque fontem veritatis reperit : ³⁷
 Luat, inquit, pœnas causâ libertus mali : ³⁸
 Namque orbam nato simul, & privatam viro, ³⁹
 Miserandam potius, quam damnandam, existimo : ⁴⁰
 Quod si damnanda perscrutatus crimina
 Paterfamilias esset ; ⁴¹ si mendacium
 Subtiliter limasset, a radicibus, ⁴²
 Non evertisset scelere funesto domum. ⁴³
 Nill spernat auris, ⁴⁴ nec tamen credat statim : ⁴⁵
 Quandoquidem & illi peccant, quos minime putes, ⁴⁶
 Et qui non peccant, impugnantur fraudibus. ⁴⁷
 Hoc admonere simplices etiam potest, ⁴⁸

ber of his wife,¹⁴ in which to sleep the mother had ordered the son,¹⁵ more diligently *thereby* watching his ripened age.¹⁶ Whilst they search a light,¹⁷ whilst they run to and fro *altogether and confounded* in the family,¹⁸ the husband not sustaining the violence of his raging passion,¹⁹ advances to the bed, feels in the dark a head:²⁰ as soon as he perceives it shorn,²¹ with his sword he *immediately* pierces the breast,²² regarding nothing, whilst he may revenge his grief:²³ upon the light being brought, at once he saw his son *dead*, and his chaste wife sleeping in the chamber,²⁴ who composed in her first sleep had perceived nothing *that had passed*:²⁵ he represented or *stated* against himself *instantly* the punishment of the crime,²⁶ and *on the reflection* fell upon that sword which his credulity had drawn.²⁷ The public accusers demanded the woman;²⁸ and dragged her through Rome to the Centumviri.²⁹ Malignant suspicion depresses the innocent woman,³⁰ because *the conjecture is* she may possess the riches:³¹ her patrons or *counsel* stand firm, boldly defending the cause of the innocent woman.³² Then the judges desired from the Emperor Augustus,³³ that he would assist the *faith and sincerity* of their oath of magistracy,³⁴ since the error or *perplexity* of the charge had embarrassed themselves.³⁵ Who after he dispelled the darkness of calumny,³⁶ and found the sure fountain of truth:³⁷ the freedman, the cause of the evil, says he, must suffer punishment:³⁸ and therefore *with respect* to the woman bereaved at once of her son, and deprived of a husband,³⁹ I think the pitying should rather be than the condemning her:⁴⁰ that if the master of the family had thoroughly scrutinized the condemning crimes; *the crimes which were the cause of all this trouble*,⁴¹ if he had subtilly searched the falshood from the roots,⁴² he would not have overset by this deadly crime his house.⁴³

The ear must despise nothing,⁴⁴ nor yet instantly believe:⁴⁵ since indeed both they do offend, whom least you may suspect,⁴⁶ and they who do not offend, are beset with frauds.⁴⁷

Thi

76 PHÆDRI FABULARUM Lib. III.

Opinione alterius ne quid ponderent : ⁴⁹

Ambitio namque diffidens mortallum

Aut gratiæ subscribit, aut odio suo. ⁵⁰

Erit ille notus, quem per te cognoveris. ⁵¹

Hæc exsecutus sum propterea pluribus :

Brevitate nimia quoniam quosdam offendimus. ⁵²

F A B. XI.

EUNUCHUS *ad* IMPROBUM.

I EUNUCHUS litigabat cum quodam improbo, ²

Qui, super obscæna dicta & petulans jurgium, ³

Damnum insectatus est * amissi corporis. ⁴

En, ait, hoc unum est, cur laborem validius, ⁵

Integritatis † testes quia defunt mihi. ⁶

Sed quid fortunæ, stulte, delictum arguis ? ⁷

Id demum est homini turpe, quod meruit pati. ³

* *Amissi corporis* ; of his lost body. That is, lost as deprived of the power of generation and perpetuation.

F A B. XII.

PULLUS *ad* MARGARITAM.

I IN sterculino Pullus gallinaceus

Dum quærit escam, Margaritam reperit. ²

Jaces indigno, quanta res, inquit, loco ! ³

Te si quis pretii cupidus vidisset tui, ⁴

Olim * redisses ad splendorem maximum : ⁵

Ego quæ te inveni, potior cui multo est cibus ; ⁶

Nec

This example has force also to admonish simple *and unwary* people, ⁴⁸ lest they may estimate any ease of criminality by the opinion of another: ⁴⁹ for the ambition or interest moreover differing of mortals, either subscribes *too readily* to its own favour, or to its own hate. ⁵⁰ He assuredly will be known, whom through yourself *personally* you shall have intimately-known. ⁵¹

I have executed these particulars with more words *than ordinary* upon this account: since *I understand* I offend certain persons by excessive brevity. ⁵²

F A B. XI.

The EUNUCH to a BASE FELLOW.

I **A**N Eunuch disputed with a certain Base Fellow, ¹ who, over and above indecent foul expressions and an insolent *unwarrantable* quarrel, ² persecuted also the misfortune of his lost or ruined body. ⁴ Lo, says he, this is the only argument, why I may suffer after a more availing manner; *why I may be pitied by my fellow-creatures rather than reproached,* ⁵ because of compleat manhood the witnesses or proofs are evidently to me wanted. ⁶ But why do you *thus* of my fortune, after a foolish manner, argue the failure? ⁷ That thing at length is base for a man, which, *by his own failure,* he has deserved to suffer. ⁸

† *Testes*; witnesses. Meaning not the hidden witnesses, but the beard and voice.

F A B. XII.

The COCK to a PEARL.

I **U**PON a dunghill a young Cock whilst he seeks his food, finds a Pearl. ² How fine a thing, says he, do you, in an unworthy place, useless-lay! ⁵ thee if any one eager of thy worth had seen, ⁴ long ago hadst thou returned to the utmost splendor;

Nec tibi prodesse, nec mihi quidquam potes.⁷

Hoc illis narro, qui me non intelligunt.⁸

* *Rediffes*: hadst thou returned. We must suppose the Pearl had been in splendor before; that it was upon the dunghill by casualty.

F A B. XIII.

APES et FUCI, VESPA *judice*.

I A PES in alta quercu fecerant favos.²

Hos Fuci inertes esse dicebant suos.³

Lis ad forum deducta est, Vespâ *judice*.⁴

Quæ, genus utrumque nosset quum pulcherrime,

Legem duabus hanc proposuit partibus:⁵

Non inconueniens corpus, & par est color;⁶

In dubium plane res ut merito venerit.⁷

Sed, ne religio peccet imprudens mea,⁸

Alvos accipite, & ceris opus infundite,⁹

Ut ex sapore mellis & formâ favi,¹⁰

De quîs nunc agitur, auctor horum adpareat.¹¹

Fuci recusant: Apibus conditio placet.¹²

Tunc illa talem sustulit sententiam:¹³

Apertum est, quis non possit, aut quis fecerit:¹⁴

Quapropter Apibus fructum restituo suum.¹⁵

Hanc præteriissem fabulam silentio,¹⁶

Si pactam Fuci non recusassent fidem.¹⁷

dor :⁵ I, who have found thee, to whom food is by much the better ;⁶ neither can do you good, nor any good can you do me.⁷

This story I relate to them, who do not understand me.⁸

F A B. XIII.

The BEES, DRONES, and WASP.

I **SOME** Bees in a high oak had made their combs.² These some lazy Drones affirmed to be their own.³ The suit is brought to justice, a Wasp being judge.⁴ Who, since he had known each kind most clearly, proposed this law *or process* to both parties :⁵ your body *or substance* is not unlike, and your colour is exact ;⁶ the case evidently has come, as to the merit, into doubt.⁷ But, lest my obligation to do justice imprudent may offend,⁸ take hives, and into your cells pour your labour,⁹ that from the taste of the honey and the form of the comb,¹⁰ concerning which things your case is now debated, their *true* author may appear.¹¹ The Drones refuse : *but* the Bees the condition pleases.¹² Then *in consequence* the Wasp took this opinion :¹³ it is made open *and clear*, who may not be able, or who could have made the combs :¹⁴ upon which account I restore to the Bees the production *indubitably* their own.¹⁵

This fable I might have passed in silence,¹⁶ if the Drones had not refused the honourable testimony agreed upon.¹⁷

F A B. XIV.

ÆSOPUS ludens.

PUERORUM in turba quidam ludentem Atticus
 Æsopum nucibus quum vidisset, ² restitit,
 Et quasi delirum risit. ³ Quod sensit simul
 (Derisor potius, quam deridendus) senex ; ⁴
 Arcum retensum posuit in media via : ⁵
 Heus, inquit, sapiens, expedi, quid fecerim. ⁶
 Concurrit populus : ⁷ Ille se torquet diu,
 Nec quæstionis positæ causam intelligit : ⁸
 Novissime succumbit. ⁹ Tum victor sophus : ¹⁰
 Cito rumpes arcum, semper si tensum habueris : ¹¹
 At si laxaris, quum voles, erit utilis. ¹²
 Sic ludus animo debet aliquando dari, ¹³
 Ad cogitandum melior ut redeat tibi. ¹⁴

F A B. XV.

CANIS ad AGNUM.

INTER capellas Agno balanti Canis,
 Stulte, inquit, erras ; non est hîc mater tua ; ²
 Ovesque segregatas ostendit procul. ³
 Non illam quæro, quæ, cum libitum est, concipit ; ⁴
 Dein portat onus ignotum certis mensibus, ⁵
 Novissime prolapsam effundit sarcinam ; ⁶
 Verum illam, quæ me nutrit admoto ubere, ⁷
 Fraudatque natos lacte, ne desit mihi. ⁸

Tamen

F A B. XIV.

ÆSOP at Play.

1 **I**N a croud of boys when a certain Athenian had seen Æsop playing with nuts, ² he stopped, and as though *he beheld* one out of his senses, laughed at him. ³ Which as soon as he perceived, the old man (rather *by character* the derider than to be derided) ⁴ laid a bow unstrung in the mid-way: ⁵ ho, says he, wise man, explain what I may have done. ⁶ The people assemble: ⁷ he for a long time racks himself, nor of the question proposed understands the reason: ⁸ at last he gives it up. ⁹ Then thus the philosopher triumphant: ¹⁰ soon shall you break a bow, if always bent you have it; ¹¹ but if you shall loose it, when you shall be disposed, useful shall it be. ¹² Thus play to the mind, given for a while ought to be; ¹³ that, with respect to thinking, better to you, return it may. ¹⁴

F A B. XV.

The DOG and the LAMB.

1 **T**O a Lamb bleating amidst some Goats, says a Dog: my little fool you err; your mother is not here; ² and shews him the Sheep flocked-together-by-themselves at a distance. ³ I do not seek her, who, when it is her pleasure, conceives; ⁴ afterwards carries her unknown burthen, for certain months, ⁵ lastly pours forth her bag forward to slip; ⁶ but *her* I seek, who nourishes me with her teat freely presented, ⁷ and defrauds her young in milk lest it may to me be wanted. ⁸ Yet, she is the more pre-

L

ferable,

82 PHÆDRI FABULARUM Lib. III.

Tamen illa est potior, quæ te peperit.⁹ Non ita est :
 Unde illa scivit, niger, an albus nascerer?¹⁰
 Age porro, scisset:¹¹ quum crearer masculus,
 Beneficium magnum sane natali dedit;¹²
 Ut expectarem lanium in horas singulas.¹³
 Cujus protektas nulla in gignendo fuit;¹⁴
 Cur hac sit potior;¹⁵ quæ jacentis miserita est,
 Dulcemque sponte præstat benevolentiam?¹⁶
 Facit parentes bonitas, non necessitas.¹⁷
 His demonstrare voluit auctor versibus;¹⁸
 Obistere homines legibus; meritis capi.¹⁹

F A B. XVI.

CICADA et NOCTUA.

I HUMANITATI qui se non accommodat,²
 Plerumque * pœnas oppetit superbæ.³
 Cicada acerbum Noctuæ convicium
 Faciebat,⁴ solitæ victum in tenebris quærere,⁵
 Cavoque ramo capere somnum interdiu.⁶
 Rogata est, ut taceret.⁷ Multo validius
 Clamare cœpit.⁸ Rursus admotâ prece,
 Accensa magis est.⁹ Noctua, ut vidit sibi
 Nullum esse auxilium, & verba contemni sua,¹⁰
 Hac est adgressa garrulam fallaciâ.¹¹
 Dormire quia me non sinunt cantus tui,¹²
 (Sonare citharâ quos putes Apollinem.)¹³
 Potare est animus nectar, quod pallas mihi

* Pœnas oppetit, undergoes punishment. I dont think Phædrus's idea was *undergoes*
 Nuper

ferable, who brought you forth.⁹ She is not so: how knew she, whether black or white I might be born?¹⁰ admit moreover, she had known it:¹¹ when I was born a male, truly she conferred a vast favour to my birth;¹² that I might expect the butcher every hour!¹³ Of whom the power was none in creating me;¹⁴ why than her should my dam be better;¹⁵ *than her* who pitied me lying-helpless, and with free accord yield sweets *endearing* benevolence?¹⁶ goodness makes parents, not necessity.¹⁷

By these verses the author has been disposed to demonstrate;¹⁸ that men fickle at laws; that they are won by deserts.¹⁹

F A B. XVI.

A GRASSHOPPER *and* NIGHT-OWL.

HE who to humanity does not accommodate himself,¹ often undergoes the punishment of pride.²

A disagreeable noise did a Grasshopper to a Night-Owl make,⁴ accustomed to seek her food at dark,⁵ and in a hollow branch to take her sleep at day.⁶ She was entreated that silent she might be.⁹ Much stronger she began to scream.⁷ Again a prayer being offered her; fired she is the more.⁸ The Owl as soon as she perceiv'd that for herself there was no help, and that despised were her words,⁹ she, with this stratagem, the chattering thing attacks.¹⁰ Since to sleep your songs do not suffer me¹¹ (*songs* which you may suppose Apollo-himself with his harp to sound)¹² to drink, it is my inclination, nectar, which Pallas lately gave

but *he seeks against himself to his own hurt or blunders upon.* The Cambridge edition has: *goes to; runs upon*; which, I think, is barbarous.

me;

Nup̄er donavit ; ¹³ si non fastidis, veni,
 Una bibamus. ¹⁴ Illa, quæ ardebat siti, ¹⁵
 Simul cognovit vocent̄ laudari suam,
 Cupide advolavit. ¹⁶ Noctua, egressa è cavo,
 † Trepidantem consecrata est, & leto dedit. ¹⁷
 Sic, viva quod negarat, tribuit mortua. ¹⁸

† *Trepidantem*, hastening-to-the-invitation. The sense of the word, I think, is to *hasten with agitated*, that is to say, *joyfull, not fearful spirits*, just as we use the verb *to trip along*; whether leaving danger and hastening to the seat of security or seeking pleasure and hastening to the seat of joy. We see the Grasshopper just before was elated with the offer of the nectar: and the word *consecrata* signifies that the Owl approached amicably or courteously, so that it must be understood, the Owl did not frighten her, but seized her at the last moment by stratagem; for we have before understood she

F A B. XVII.

ARBORES in DEORUM Tutela.

OLIM, quas vellent esse in tutela sua,
 Divi legerunt arbores. ² Quercus Jovi,
 Et myrtus Veneri placuit, Phœbo laurea,
 Pinus Cybelæ; populus celsa Herculi. ³
 Minerva admirans, quare steriles sumerent,
 Interrogavit. ⁴ Caussam dixit Jupiter; ⁵
 Honorem fructu ne videamur vendere. ⁶
 At mehercules narrabit, quod quis voluerit; ⁷
 Oliva nobis propter fructum est gratior. ⁸
 Tunc sic Deorum genitor, atque hominum sator: ⁹
 O nata, merito sapiens dicere omnibus: ¹⁰
 Nisi utile est, quod facimus, stulta est gloria. ¹¹
 Nihil agere, quod non profit, fabella admonet. ¹²

me; ¹³ if disdain you don't, come, together let us drink. ¹⁴ She who burned with thirst, ¹⁵ as soon as she knew that her own voice was praised, eagerly advanced. ¹⁶ The Owl, having out of her cave slept forth, amicably-approached her-hastening-to-the-invitation, and to the shades she gave her. ¹⁷ Thus, what when-alive she had denied, she when-dead bestowed,

could not do it by intreaty or pursuit. Horace says. *Et [quo] obliquo laborat lymphæ fugax trepidare rivo.* "And where the driven water labours in an oblique or crooked channel to hasten or trip or ripple away." We cannot say the water laboured to hasten away in fear: if the water poetically was affected with either passion, we must think, as it was to hasten away from its confinement, and embarrassment, that it was to hasten away with joy: and the rippling or purling of a stream is very figurative of joy.

F A B. XVII.

The TREES under the Protection of the GODS.

I FORMERLY, what Trees the Gods inclined to be under their protection or to consecrate, themselves they chose. ² The oak pleased Jupiter, the myrtle Venus, Apollo the laurel, the pine Cybele, the tall poplar Hercules. ³ Minerva admiring, wherefore they should choose barren trees, asked *the reason*. ⁴ The reason Jupiter declared, *thus*; ⁵ lest our honour, by the fruit, we may seem to sell. ⁶ But by Hercules, what each has liked, shall he relate; ⁷ the olive to me, on account of its fruit, the more grateful is. ⁸ Then thus the Father of the Gods, and Creator of men: ⁹ O daughter, deservedly wise are you called by all: ¹⁰ unless the thing is useful, which we do, foolish is the glory. ¹¹

To do nothing, which may not profit this fable admonishes. ¹²

F A B. XVIII.

PAVO *ad* JUNONEM.

1 PAVO *ad* Junonem venit, * indigne ferens,²
 Cantus luscini quod sibi non tribuerit :³
 Illum esse cunctis auribus admirabilem ;⁴
 Se desiderari, simul ac vocem miserit.⁵
 Tunc consolandi gratia dixit Dea :⁶
 Sed formâ vincis, vincis magnitudine ;⁷
 Nitor zmaragdi collo præfulget tuo,⁸
 Pi&isque plumis gemmeam caudam explicas.⁹
 † Quo mi, inquit, mutam speciem, si vincor sono ?¹⁰
 Fatorum arbitrio partes sunt vobis datæ :¹¹
 Tibi forma, vires aquilæ, luscini melos,¹²
 Augustium corvo ; læva cornici omina ;¹³
 Omnes quæ propriis sunt contentæ dotibus.¹⁴
 Noli adfectare, quod tibi non est datum ;¹⁵
 † Delusa ne spes ad querelam recidat.¹⁶

* *Indigne*, complaining indignantly. This word is not in our dictionaries. It is, in a manner disgraced, or, if I may use the word, *disgracedly*, or *disbonouredly* : such adverbs have not yet been admitted into our language : it implies further disgrace affected with anger ; perhaps it may sometimes imply disgrace affected with grief and dejection. See this word in book 1st, fable 21st. The interpretations *loudly* or *taking it ill* as given by the other translators do not either of them seem to me to be the full idea,

† *Quo mihi Dediti* is understood,

F A B. XVIII.

The PEACOCK to JUNO.

1 **A** Peacock came to Juno, complaining indignantly, 2 that on himself she should not have bestowed the notes of the Nightingale: 3 that the Nightingale was to all ears admirable; 4 that himself was derided as soon as he might have sent forth his voice. 5 Then for the sake of consoling him, thus the Goddess spoke: 6 but in form you excel, you excel in magnitude; 7 the luster of the emerald shines most excellently in your neck, 8 and with painted feathers you unfold a gemmy tail. 9 To what end have you given me, says he, this dumb appearance, if I am excelled in sound? 10 By the judgment of the fates proper allotted parts are given to you all: 11 to you beauty, strength to the Eagle, to the Nightingale melody, 12 divination to the Crow, unhappy omens to the Raven; 13 all which birds are contented with their proper or suitable gifts: 14 do not affect what to you is not given; 15 lest hope deluded may reverse complaint. 16

† *Delusa ne, &c.* Lest hope deluded may reverse complaint; *recidat*; that is; may fall back to complaint. The Peacock complained for what he had not: had he been indulged he would have wanted what he before had; thus complaint would have been reversed; literally it is, lest deluded hope may to complaint fall back, that is, lest the Peacock may, possessed of the Nightingale's, complain for want of his own natural voice.

F A B. XIX.

ÆSOPUS *ad* GARRULUM.

1 **Æ**SOPUS domino (solus cū esset familia) ²
 Parare cœnam jussus est maturius: ³
 Ignem ergo quærens, aliquot lustravit domos; ⁴
 Tandemque invenit, ubi lucernam accenderet. ⁵
 Tum circueunti fuerat quod iter longius,
 Effecit brevius; ⁶ * namque rectâ per forum
 Cœpit redire ⁷ (et quidam e turba Garrulus,
 Æsope, medio sole, quid cum lumine?
 Hominem, inquit, quæro) ⁸ & abiit festinans domum. ⁹
 Hoc si molestus ille ad animum retulit, ¹⁰
 Sensit profecto, se hominem non visum seni, ¹¹
 Intempestive qui occupato adluserit. ¹²

* *Namque recto, &c.* four lines to *domum*. There were two causes, the one of place

F A B. XX.

ASINUS & GALLI.

1 **Q**UI natus est infelix, non vitam modo
 Tristem decurrit, ² verum post obitum quoque
 Persequitur illum dura fati miseria. ³
 Galli Cybeles circum quæstus, ducere
 Asinum solebant, bajulantem farcinas. ⁴
 Is quum labore & plagis esset mortuus, ⁵
 Detractâ pelle, sibi fecerunt tympana, ⁶

Rogati

F A B XIX.

ÆSOP to a PRATLER.

1 **Æ**SOP was, by his master (when he was the only servant *at home* in the family) ² to prepare supper, ordered *sooner than ordinary* : ³ wherefore seeking fire, he searched some houses ; ⁴ and at length found, where he might light a lamp. ⁵ Then because to him going round the walk had been rather long, he plan'd it out shorter ; ⁶ and therefore by a straightway through the market began to return, ⁷ (and from the crowd a certain chattering fellow *thus accosting him* ; my little Æsop, what, in mid-sun, *do you* with a light ? A man, says he, I look for,) ⁸ and went hastening home. ⁹

This answer if that troublesome fellow hath presented to his mind *or reflected upon* : ¹⁰ he hath perfectly perceived, that himself had not seemed to the old sage a man, ¹¹ who *thus* unseasonably could have sported with one occupied. ¹²

and the other of time which shortened his way, which are set in a clear light by the parenthesis ; the impertinent fellow was a circumstance that made Æsop hasten his walk.

F A B. XX.

The Ass and the PRIESTS of CYBELE.

1 **H**E who is born unhappy, does not only run over life sorrowful, ² but, after death too, cruel does the misery of fate pursue him. ³

The Priests of Cybele, about alms, were accustomed to lead an Ass, carrying their wallets. ⁴ When he with labour and stripes had died, ⁵ with his stripped off skin, they made for them-

M

selves

90 PHÆDRI FABULARUM Lib. III.

Rogati mox a quodam, delicio suo

Quidnam fecissent ? ⁷ hoc locuti sunt modo : ⁸

Putabat se post mortem securum fore ; ⁹

Ecce aliæ plagæ congeruntur mortuo. ¹⁰

PHÆDRI

selves drums.⁶ Soon, when-asked by a certain person, what they had done with their favourite?⁷ in this manner they spoke:⁸ he thought that after death he would be secure;⁹ lo, other stripes are immediately-performed upon him dead.¹⁰

OF

P H Æ D R I
F A B U L A R U M

L I B E R Q U A R T U S.

F A B. I.

De MUSTELA & MURIBUS.

¹ JOCULARE tibi videtur ; ² & sane levi,
Dum nihil habemus majus, calamo ludimus : ³
Sed diligenter intueri has nœnias ; ⁴
Quantam sub illis utilitatem reperiēs ! ⁵
Non semper ea sunt, quæ videntur ; ⁶ decipit
Frons prima multos ; ⁷ rara mens intelligit, ⁸
Quod interiore condidit cura angulo. ⁹
Hoc ne locutus * sine mercede existimer, ¹⁰
Fabellam adjiciam de mustela & muribus. ¹¹
Mustela, quum, annis & senectâ debilis, ¹²
Mures veloces non valeret adsequi, ¹³
Involvit se farinâ, & obscuro loco
Abjecit negligentem. ¹⁴ Mus, escam putans,
Adfiluit, ¹⁵ & compressus occubuit neci. ¹⁶
Alter similiter ; deinde periit tertius ; ¹⁷
Aliquot secutis : ¹⁸ venit & retorridus,

Qui

OF THE
FABLES of PHÆDRUS

BOOK THE IV.

F A B. I.

The WEAZEL and MICE.

1 THIS kind of writing seems pleasant to you; ² and truly, whilst I have nothing greater *and better*, with a light *trifling* reed I play: ³ but diligently do you, *be it granted*, look into these trifles; ⁴ *in that case* how great utility *couched* under them shall you find! ⁵ Not always are things—those, what *at first glance* they seem; ⁶ the first appearance deceives many; ⁷ rare does a mind understand, ⁸ what in an inward corner care has hidden. ⁹ This *opinion* lest I may be thought to have spoken uselessly, ¹⁰ I shall add the short Fable of the Weazel and the Mice. ¹¹

A Weazel, when, weak with years and age, ¹² could not avail to pursue the swift Mice, ¹³ wrapped herself in meal, and in an obscure place *as it were* threw herself away after a negligent manner. ¹⁴ A mouse, thinking her food, jumped upon her, ¹⁵ and thus seized, fell a victim to death; ¹⁶ another in like manner; afterwards a third perished; ¹⁷ some more having followed: ¹⁸
there

94 PHÆDRI FABULARUM Lib. IV.

Qui sæpe laqueos & muscipula effugerat,¹⁹
 Proculque insidias cernens hostis callidi;²⁰
 Sic † valeas, inquit, ut farina es, quæ jaces.²¹

* *Sine mercede*; literally, Without rent, pay or gain, therefore uselessly.

† *Sic valeas*, so may you avail, &c. That is; may you not avail, may you not, as

F A B. II.

VULPIS *et* UVA.

1 FAME cocta, Vulpis, altâ in vinea
 Uvam, adpetebat,² summis saliens viribus;³
 Quam tangere ut non potuit, discedens ait:⁴
 Nondum matura est; nolo acerbam sumere.⁵
 * Qui, facere quæ non possunt, verbis elevant,
 Adscribere hoc debebunt exemplum sibi.⁶

* *Qui facere, &c.* The translators say; *they who and those things which.* The Ro-

F A B. III.

EQUUS *et* APER.

1 EQUUS sedare solitus quo fuerat sitim,
 Dum sese Aper volutat, turbavit vadum.²
 Hinc orta lis est.³ Sonipes, iratus fero,
 Auxilium petiit hominis;⁴ quem dorso levans,
 Rediit ad hostem.⁵ Jactis hunc telis eques
 Postquam interfecit,⁶ sic locutus traditur:⁷
 Lætor, tulisse auxilium me precibus tuis;⁸
 Nam prædam cepi, & didici quàm sis utilis:⁹

Atque

there came too a brindle-coloured *old* mouse, who often had escaped snares and traps,¹⁹ and at a distance observing the snares of the cunning enemy;²⁰ so may you avail, says he, as meal you are, you who lay there.²¹

you are meal, catch me; for as meal she could not catch her: this line is excessive arch; it faints in English.

F A B. II.

The FOX and GRAPES.

I **U**RGED by hunger, a Fox did, a bunch of Grapes on a high vine, earnestly covet,² jumping *at it* with all his might;³ which to touch as he was not able, departing he said:⁴ not yet is it ripe; to take it sour⁵ I disdain.

Who, what things they are not able to do, despise with words, to apply they ought this example to themselves.⁶

mans I think wrote *illi qui* and *ea quæ* in a particular and distinct sense; but here Phædrus speaks in a general sense.

F A B. III.

The HORSE and the BOAR.

I **I**N what place a horse had been accustomed to settle his thirst, whilst a Boar wallows himself he hath disturbed the water:² hence a dispute arose.³ The Horse, enraged against the wild beast, sought the aid of man;⁴ taking whom upon his back, he returned to the enemy.⁵ The Horseman, after that with his thrown darts he hath killed the Boar,⁶ is said thus to have spoken:⁷ I rejoice-much that I carried aid by your entreaties;⁸ for a prey have I taken, and learned how useful you may be:⁹
and

Atque ita cōgit frenos invitum pati. ¹⁰

Tum mœstus ille: ¹¹ Parvæ vindictam rei

Dum quæro demens, ¹² servitutem reperi. ¹³

Hæc iracundos admonebit fabula, ¹⁴

* Impune potius lædi, quam dedi alteri. ¹⁵

* *Impune lædi*, to be hurt without-punishment-inflicted-on-the-offender. We say;

F A B. IV.

ÆSOPUS *interpretes* TESTAMENTI.

1 PLUS esse in uno sæpe, quam in turba, boni,
Narratione posteris tradam brevi. ²

Quidam decedens tres reliquit filias: ³

Unam formosam, & oculis venantem viros; ⁴

At alteram lanificam, frugi, & rusticam; ⁵

Devotam vino tertiam, & turpissimam. ⁶

Harum autem matrem fecit * heredem senex, ⁷

Sub conditione, totam ut fortunam tribus

Æqualiter distribuatur; ⁸ sed tali modo,

Ne data possideant aut fruuntur; ⁹ tum, simul

Habere res desierint, quas acceperint, ¹⁰

Centena matri conferant sestertia. ¹¹

Athenas rumor implet. ¹² Mater sedula

Juris peritos consulit: ¹³ nemo expedit, ¹⁴

Quo pacto non possideant, quod fuerat datum,

Fruitumve capiant: ¹⁵ deinde quæ tulerint nihil,

Quânam ratione conferant pecuniam. ¹⁶

Postquam consumpta est temporis longi mora, ¹⁷

Nec testamenti potuit sensus colligi, ¹⁸

Fidem

and thus forced him, unwilling, to endure the reins.¹⁰ Then mournful he :¹¹ for a little thing, whilst I a madman seek revenge,¹² slavery have I found.¹³

This Fable will admonish the passionate,¹⁴ that it is a better state to be hurt without-punishment-inflicted-on-the-offender than to be surrendered to *the power of another*.¹⁵

without redress¹⁶; but that is not the close idea. See notes in Book 1st, Fable the 3th, and 21st.

F A B. IV.

ÆSOP interpreting a WILL.

† **T**HAT there is more of good *counsel* in one person often, than in a crowd, by a short story I to posterity will deliver.¹

A certain person dying left three daughters :² one handsome, and pursuing men with her eyes ;³ but another a spinster, thrifty and a downright country girl ;⁴ devoted to wine a third, and excessive ugly :⁵ of these too the old man made the mother heiress,⁷ under condition that all his fortune among the three she may equally distribute ;⁸ but in such a manner, they may not possess or enjoy their given portions ;⁹ then, as soon as they might have failed to possess the portion, which they might have received, they must a hundred thousand sesterces confer upon their mother.¹¹ A rumour fills Athens.¹² The sedulous mother consults the learned in the law :¹³ nobody explains,¹⁴ by what means they may not possess, what had been given, or not take the fruit :¹⁵ and then, who may have born nothing, by what method they must confer the money.¹⁶ After that the delay of a long time is consumed,¹⁷ nor of the will could the sense be collected,

Fidem advocavit, jure neglecto, parens.¹⁹
 Seponit mœchæ vestem, mundum muliebrem,
 Lavationem argenteam, eunuchos glabros.²⁰
 Lanificæ agellos, pecora, villam, operarios,
 Boves, jumenta, & instrumentum rusticum.²¹
 Potrici plenam antiquis apothecam cadis,
 Domum politam, & delicatos hortulos.²²
 Sic destinata dare quum vellet singulis,²³
 Et adprobaret populus, qui illas noverat;²⁴
 Æsopus mediâ subito in turba constitit:²⁵
 O si maneret condito sensus patri,²⁶
 Quàm graviter ferret, quod voluntatem suam
 Interpretari, non potuissent Attici!²⁷
 Rogatus deinde, solvit errorem omnium.²⁸
 Domum & ornamenta, cum venustis hortulis,
 Et vina vetera date lanificæ rusticæ:²⁹
 Vestem, uniones pedisequos, & cetera
 Illi assignate, vitam quæ luxu trahit:³⁰
 Agros, vites, & pecora cum pastoribus
 Donate mœchæ.³¹ Nulla poterit perpeti,
 Ut moribus quid teneat alienum suis:³²
 Deformis cultum vendet, ut vinum petat:³³
 Agros abjiciet mœcha, ut ornatum paret:³⁴
 At illa gaudens pecore, & lanæ dedita,
 Quâcumque summâ ꝑ tradet luxuriæ domum:³⁵
 Sic nulla possidebit, quod fuerit datum,³⁶
 Et dictam matri conferent pecuniam,
 Ex pretio rerum, quas vendiderint singulæ.³⁷
 Ita, quod multorum fugit imprudentiam,
 Unius hominis reperit solertia.³⁸

* *Heredem*, Heiress. Others have translated executrix. Contrariety runs through the will; and we find the mother in the conclusion, from an imaginary, to become the real heiress.

lected, ¹⁸ the law being *now* neglected, the parent called faith or conscience to her aid: ¹⁹ she lays apart for the coquette the wardrobe the female ornaments, the silver washing apparatus, the beardless eunuchs: ²⁰ for the spinster the farm, herds, country-house, labouring slaves, the oxen, beasts of burthen, and *all* the rustic apparatus. ²¹ To the drinker, a cellar full of old store casks of wine, the fine house, and delicate gardens. ²² The things thus by her designed, when she was *ready and* disposed to give to each; ²³ and *when* the people approved the same, who had known the daughters; ²⁴ Æsop, in the midst of the crowd, suddenly stood up upon the occasion: ²⁵ O if there remained sense to their buried father, ²⁶ how grievously would he bear, that to interpret his will, the Athenians had not been able! ²⁷ Afterwards being asked, he solved the error of them all. ²⁸ The house and ornaments, with the handsome gardens, and the old wines give to the country spinster: ²⁹ the wardrobe, jewels, servants and the rest of *that kind*, assign to her the drinker, who passes life in luxury and ease: ³⁰ the lands, vines, and cattle, with the shepherds give to the coquette. ³¹ Not one of them shall be able to endure, that she may hold any thing foreign to her own manners or temper: ³² the ugly one will sell her finery, that she may purchase wine: ³³ the coquette will cast off her lands, that she may procure ornaments: ³⁴ but she rejoicing with the herds, and devoted to the wool, will whatever be the sum, deliver over the house to *the lover of* luxury: ³⁵ thus not one will possess, what may have been given, ³⁶ and they shall confer the stipulated money to their mother, out of the price of the things, which every one shall have sold. ³⁷

Thus what escaped the imprudence or weakness of many, the aptness or apprehension of one man discovered. ³⁸

† *Tradet luxuriæ domum*; Will deliver over her house to *the lover of* luxury; or it may be interpreted will deliver over her house of luxury.

F A B. V.

Pugna MURIUM et MUSTELARUM.

QUUM victi Mures Mustelarum exercitu²
 (Historia quorum in tabernis pingitur)³
 Fugerent,⁴ & artos circum trepidarent cavos;⁵
 Ægre recepti, tamen evaserunt necem.⁶
 Duces eorum, qui capitibus cornua
 Suis ligarant,⁷ ut conspicuum in prælio
 Haberent signum, quod sequerentur milites,⁸
 Hælere in portis, suntque capti ab hostibus;⁹
 Quos immolatos, victor, avidis dentibus,
 Capacis alvi merfit tartareo specu.¹⁰
 Quemcumque populum tristis eventus premit,¹¹
 Periclitatur magnitudo Principum;¹²
 Minuta plebes facili præsidio latet.¹³

F A B. VI.

POETA in FABULARUM suarum CENSORES.

TU, qui, nasute, scripta desfringis mea,²
 Et hoc jocorum legere fastidis genus,³
 Parvâ libellum sustine patientiâ,
 Severitatem frontis dum placo tuæ,⁴
 Et in cothurnis prodit Æsopus novis.⁵
 Utinam nec umquam Pelii nemoris jugo,
 Pinus bipenni concidisset Thessala,⁶
 Nec ad professæ mortis audacem viam,

Fabri-

F A B. V.

The Battle of the MICE and WEAZELS.

1 **W**HEN the mice conquered by a band of Weazles²
 (whose history is painted in public places)³ fled,⁴ and
 hastened about their narrow caves;⁵ with difficulty they were
 received, yet they escaped death.⁶ Their leaders *indeed*, who
 upon their heads had bound horns,⁷ that in battle they might
 have a conspicuous sign, which their soldiers might follow,⁸
 stuck in the entrances, and were taken by their enemies;⁹
 whom now sacrificed, each victor, with greedy teeth, plunged
 in the dismal den of his capacious paunch.¹⁰

Whatever people a sorrowful event presses,¹¹ the greatness of
 their chiefs is endangered;¹² the little populace under an easy
 guard lays concealed.¹³

F A B. VI.

*The POET'S Defence against the CENSURERS of his
 FABLES.*

1 **Y**OU who in a scornful manner censure my writings² and
 this kind of jests to read disdain,³ with a little patience
 this little book sustain, whilst the severity of your brow I
 smooth,⁴ and Æsop discloses himself in new buskins.⁵

I wish that nor ever upon the mount *or summit* of the Pelian
 grove, the pine by a Thessalian ax had fallen;⁶ nor to the bold
 way

Fabricasset Argus opere Palladio ratem,
 Inhospitalis prima quæ Ponti sinus
 Patefecit, ⁷ in perniciem Grajûm & Barbarûm : ⁸
 Namque & superbi luget Ætæ domus, ⁹
 Et regna Pelix scelere Medæe jacent ; ¹⁰
 Quæ, sævum ingenium variis involvens modis, ¹¹
 Illic per artus fratris explicuit fugam ; ¹²
 Hic cæde patris Peliadum infecit manus. ¹³
 Quid tibi videtur ? ¹⁴ Hoc quoque insulsum est, ais,
 Falsoque dictum ; ¹⁵ longe quia vetustior
 Ægea Minos classe perdomuit freta, ¹⁶
 Justoque vindicavit exemplo impetum. ¹⁷
 Quid ergo possum facere tibi, lector Cato, ¹⁸
 Si nec fabellæ te juvant, nec fabulæ ? ¹⁹
 Noli molestus esse omnino literis, ²⁰
 Majorem exhibeant ne tibi molestiam. ²¹
 Hoc illis dictum est, si qui stulti nauseant, ²²
 Et, ut putentur sapere, cælum vituperant. ²³

F A B. VII.

VIPERA *et* LIMA.

I MORDACIOREM qui improbo dente adpetit, ²
 Hoc argumento se describi sentiat. ³
 In officinam fabri venit Vipera, ⁴
 Hæc quum tentaret, si qua res esset cibi,
 Limam momordit. ⁵ Illa contra contumax : ⁶
 Quid me, inquit, stulta, dente captas lædere, ⁷
 Omne adsuëvi ferrum quæ corrodere ? ⁸

FAB.

way of avowed death, Argus had fabricated by Palladian work the ship,⁷ which first, of the inhospitable Pontus made open the bays, to the ruin of the Greeks and Barbarians;⁸ and therefore does both the house of proud Æetes mourn,⁹ and the realms of Pelias by the wickedness of Medea lay ruined;¹⁰ who, her cruel nature concealing by various means,¹¹ there, by the limbs of her brother cleared her flight;¹² here, in the murder of a father infected the hands of the daughters of Pelias.¹³ How seems this relation to you?¹⁴ This too is unpalatable, you say, and expressed in falsehood;¹⁵ because, far more ancient, Minos with his fleet mastered the Ægean seas,¹⁶ and revenged violence or hostility by a just example.¹⁷ What therefore am I able to do for you *thou severe* reader, a *very* Cato?¹⁸ if neither little stories please you nor great?¹⁹ Do not be troublesome at all to letters,²⁰ lest they may to you exhibit a greater trouble.²¹

This is said to them, if *any there are* who errant fools nauseate my writings;²² and, that they may be thought to be wise, blame heaven itself.²³

F A B. VII.

The VIPER and the FILE.

1 WHO *eagerly* seeks with a lawless tooth a harder biter than himself,² may in this story perceive himself to be described.³

Into the shop of an artificer *there* came a Viper,⁴ she when she felt about, if there was any thing of food, bit a File.⁵ The File on the contrary *quite* haughty:⁶ what me, says the file, do you, you fool, thus snap at with your tooth to hurt,⁷ who every iron have used to eat?⁸

F A B,

F A B. VIII.

VULPIS *et* HIRCUS.

I HOMO, in periculum simul ac venit, callidus ²
 Effugium reperire alterius quærit malo. ³
 Quum decidisset Vulpis in puteum inscia, ⁴
 Et altiore clauderetur margine; ⁵
 Devenit Hircus sitiens in eundem locum: ⁶
 Simul rogavit, esset an dulcis liquor,
 Et copiosus? ⁷ Illa fraudem moliens: ⁸
 Descende, amice, tanta bonitas est aquæ,
 Voluptas ut satiari non possit mea. ⁹
 Immisit se barbatus, ¹⁰ Tum Vulpecula
 Evasit puteo, nixa celsis cornibus, ¹¹
 Hircumque clauso liquit hærentem vado. ¹²

F A B. IX.

De VITIIS HOMINUM.

I PERAS imposuit Jupiter nobis duas: ²
 Propriis repletam vitiis post tergum dedit, ³
 Alienis ante pectus suspendit gravem. ⁴
 Hac re, videre nostra mala, non possumus; ⁵
 Alii simul delinquant, censores sumus. ⁶

F A B.

F A B. VIII.

The Fox and Goat.

1 **A** Cunning man the instant he comes into danger, ² to find an escape, seeks it with the hurt even-of-another. ³

When a Fox heedless had fallen into a well, ⁴ and might have been shut up by the too high bank; ⁵ there came a Goat thirsting into the same place: ⁶ at once he asked, whether the water was sweet and plentiful? ⁷ The Fox magnifying the fraud: ⁸ descend, my good friend, so great is the goodness of the water, that satiated cannot my pleasure be. ⁹ In threw himself the bearded Goat. ¹⁰ Then, the little Fox evaded the well, having upon his high horns lean'd, ¹¹ and the Goat in the close bottom sticking left. ¹²

F A B. IX.

Of the VICES of MEN.

1 **T**WO budgets has Jupiter put upon us; ² the-one-replete with our own Vices he has given behind the back, ³ the-other-very-heavy with others, he has suspended before the breast. ⁴

Upon this account, to see our own ills, we are not able; ⁵ the instant others fail, we are censurers. ⁶

O

F A B.

F A B. X.

FUR ARAM *compilans.*

LUCERNAM fur accendit ex ara Jovis,²
 Ipsumque compilavit ad lumen suum.³
 Onustus sacrilegio quum discederet,⁴
 Repente vocem sancta misit Religio:⁵
 Malorum quamvis ista fuerint mûnera,⁶
 Mihique invisâ, ut non offendar subripi;⁷
 Tamen, scelestè, spiritu culpam lues,⁸
 Olim quum adscriptus venerit pœnæ dies:⁹
 Sed ne ignis noster facinori præluceat,
 Per quem verendos excolit pietas Deos,¹⁰
 Veto esse tale luminis commercium.¹¹
 Ita hodie nec lucernam de flamma Deûm,
 Nec, de lucerna, fas est, accendi sacrum.¹²
 Quot res contineat hoc argumentum utiles,
 Non explicabit alius, quam qui reperit.¹³
 Significat primo,¹⁴ sæpe, quos ipse alueris,
 Tibi inveniri maxime contrarios.¹⁵
 Secundo ostendit, scelera non irâ Deûm,¹⁶
 Fatorum dicto sed puniri tempore.¹⁶
 Novissime interdicat, ne cum malefico
 Usus bonus consociet ullius rei.¹⁷

F A B. XI. HERCULES & PLUTUS.

OPES invisæ merito sunt forti viro,²
 Quis dives arca veram laudem intercipit.³

Cælo

F A B. X

A THIEF pillaging the Altar of JUPITER.

I A Thief lighted a candle at the altar of Jove; ² and robbed the God himself by his own light. ³ Burthened with sacrilege whilst he departed, ⁴ suddenly, this voice hath holy religion sent: ⁵ although of bad men these were the gifts, ⁶ and *though* hateful to me, so that I am not offended to be stolen; ⁷ yet, O villain, thou wilt atone the crime with life, ⁸ some time hence when the appointed day of punishment shall come: ⁹ but lest our fire may burn thus excellently for *the commission* of wickedness, by which *fre* piety particularly worships the awful Gods, ¹⁰ I do forbid such commerce of light to be. ¹¹ Thus *in consequence thereof* at this day neither that a candle be lighted from the flame of the Gods, nor, from a candle, is it lawful, that the sacred fire be raised. ¹²

What useful things this argument may contain, another shall not explain, than who invented it. ¹³ In the first place it signifies, ¹⁴ *that* often they whom you yourself have nourished, are found to you in the greatest degree contrary. ¹⁵ Secondly it shews you, that wickednesses are not, by the immediate anger of the Gods, ¹⁶ but punished, at the appointed time of the fates. ¹⁶ Lastly it interdicts, lest with an evil doer a good man may join *in the use* of any thing. ¹⁷

F A B L E XI. HERCULES *and* PLUTUS.

I RICHES are deservedly loathed *or disregarded* by a brave man, ² because a rich chest intercepts real praise. ³

Hercules,

208 PHÆDRI FABULARUM Lib. IV.

Cælo receptus propter virtutem Hercules, ⁴
Quam gratulantes persalutasset Deos; ⁵
Veniente Pluto, qui Fortunæ est filius,
Avertit oculos: ⁶ Causam quæsit pater: ⁷
Odi, inquit, illum, quia malis amicus est, ⁸
Simulque objecto cuncta corrumpit lucro. ⁹

F A B. XII. LEO *Regnans.*

1 **U**TILIUS homini nihil est, quàm recte loqui; ²
Probanda cunctis est, quidem sententia, ³
Sed ad perniciem solet agi sinceritas. ⁴
Quum se ferarum Regem fecisset Leo, ⁵
Et æquitatis vellet famum consequi, ⁶
A pristina deflexit consuetudine, ⁷
Atque inter illas tenui contentus cibo, ⁸
Sancta incorruptâ jura reddebat fide: ⁹
Postquam labare cœpit pœnitentiâ. ¹⁰

F A B. XIII. * * * * *

Additione veretri linguam mulieris,
Adfinitatem traxit inde obscœnitas.

F A B. XIV. PROMETHEUS.

1 **R**OGAVIT alter, tribadas, & molles mares,
Quæ ratio procreasset? exposuit senex.

Idem

Hercules, being received into heaven upon account of his valour, ⁴ when heartily-he-had-saluted the Gods shewing-their-regard *on his admittance*, ⁵ Pluto *at the same time* advancing, who is the son of fortune, off he turned his eyes: ⁶ the father asked the reason; ⁷ I hate, says he, him, because he is a friend to the wicked, ⁸ and at once, with gain thrown in their way, all he corrupts. ⁹

F A B. XII. *The LION reigning.*

NOTHING is more useful to a man than to speak truly; ² the sentiment is indeed to be approved by all, ³ but yet sincerity is accustomed to be practised *even* to men's ruin. ⁴

When a lion had made himself king of the wild beasts, ⁵ and was disposed to acquire the fame of equity, ⁶ he weaned himself from his pristine manner of life, ⁷ and amongst them, contented with slender food, ⁸ rendered sacred rights with uncorrupt faith: ⁹ after that he began with penitence to relapse ***** *the rest of this Fable is lost.*

Idem Prometheus auctor vulgi fictilis;
 Qui simul offendit ad fortunam, frangitur;
 Naturæ partes, veste quas celat pudor,
 Quum separatim toto finxisset die,
 Aptare mox ut posset corporibus suis,
 Ad cœnam est invitatus subito a Libero.
 Ubi irrigatus multo venas nectare,
 Sero domum est reversus titubanti pede;
 Tum semisomno corde, & errore ebrio,
 Adplicuit virginali generi masculo,
 Et masculina membra adplicuit feminis.
 Ita nunc libido pravo fruitur gaudio.

F A B.

TIO PHÆDRI FABULARUM Lib. IV.

F A B. XV.

CAPELLÆ *et* HIRCI.

1 **B**ARBAM Capellæ quum impetrassent ab Jove, ²
Hirci mœrentes, indignari cœperunt, ³

Quod dignitatem feminæ æquassent suam : ⁴

Sinite, inquit, illas gloriâ vanâ frui, ⁵

Et usurpare vestri ornatum muneris, ⁶

Pares dum non sint vestræ fortitudinis. ⁷

Hoc argumentum monet, ut sustineas tibi
Habitum esse similes, qui sunt virtute impares. ⁸

F A B. XVI.

GUBERNATOR *et* NAUTÆ.

1 **Q**UUM de fortunis quidam quereretur suis ; ²
Æsopus finxit consolandi gratia. ³

Vexata sævis navis tempestatibus, ⁴

Inter vectorum lacrimas, & mortis metum, ⁵

Faciem ad serenam subito mutato die, ⁶

Ferri secundis tuta cœpit flatibus, ⁷

Nimiâque Nautas hilaritate extollere. ⁸

Factus periculo tum Gubernator sopus : ⁹

Parce gaudere oportet, & sensum queri, ¹⁰

Totam quia vitam miscet dolor & gaudium. ¹¹

F A B.

F A B. XV.

The HE and SHE GOATS.

1 **W**HEN the She Goats had obtained a beard of Jove,² the males grieving *at the same*, began to be affronted,³ that the females had equalled their dignity :⁴ suffer them, says he, to enjoy their vain glory,⁵ and to usurp the ornament of your office,⁶ whilst they of your fortitude are not the equals.⁷

This Fable admonishes that you sustain *without vexation*, that those be like to you in habit, who are unequal to you in valour.⁸

F A B. XVI.

The PILOT and MARINERS.

1 **W**HILST a certain person complained of his *adverse* fortune;² Æsop invented for the sake of comforting him *this story*.³

That a ship vexed *or barraged* by cruel tempests,⁴ during the tears of the passengers, and dread of death,⁵ upon the day suddenly being changed to a serene aspect,⁶ began to be borne safe by prosperous gales,⁷ and with too much mirth to raise the sailors.⁸ Then says the pilot, made wise by danger :⁹ it behoves to rejoice sparingly, and to complain considerately,¹⁰ since our whole life doth joy and grief mingle *in their turns*.¹¹

F A B. XVII.

CANUM *Legati ad JOVEM missi.* *

I CANES Legatos olim misere ad Jovem, ²
 Meliores vitæ tempus oratum suæ, ³
 Ut sese abriperet hominum contumeliis, ⁴
 Furfuribus sibi conspersum quod panem darent, ⁵
 Fimoque turbi maximam explerent famem; ⁶
 Profecti sunt Legati, non celeri pede,
 Dum naribus scrutantur escam in stercore. ⁷
 Citati non respondent. ⁸ Vix tandem invenit
 Eos Mercurius, & turbatos attrahit. ⁹
 Tum vero vultum magni ut viderunt Jovis, ¹⁰
 Totam timentes concacarent regiam: ¹¹
 Propulsi vero sustibus, vadunt foras: ¹²
 Vetat dimitti magnus illos Jupiter. ¹³
 Mirati, sibi Legatos non revertier; ¹⁴
 Turpe æstimantes aliquid commissum a suis: ¹⁵
 Post aliquod tempus alios adscribi jubent: ¹⁶
 Rumor Legatos superiores prodidit: ¹⁷
 Timentes rursus aliquid ne simile accidat, ¹⁸
 Odore canibus anum, + sed multo, replent: ¹⁹
 Mandata dant: Legati mittuntur: statim
 Adeunt: Rogantes aditum, continuo impetrant. ²⁰
 Consedit genitor tum Deorum maximus,
 Quassatque fulmen: ²¹ tremere cœpere omnia: ²²
 Canes confusi, subitus quod fuerat fragor,
 Repente odorem mixtum cum merdis cacant. ²³
 Reclamant omnes vindicanam injuriam: ²⁴
 Sic est locutus ante pœnam Jupiter: ²⁵

Non

F A B. XVII.

The Embassy of DOGS to JUPITER.

THE Dogs heretofore sent ambassadors to Jove, ² to implore the favour of their happier life, ³ that he might take them away from the abuses of men, ⁴ that they gave them bread mixed with bran, ⁵ and satisfied their excessive hunger upon filthy dunghills. ⁶ The ambassadors set out, not with a *very* swift foot *be assured*, whilst they search, with their noses, food in the dunghill. ⁷ When summoned they do not answer. ⁸ Scarcely at length has Mercury found them, and *thus* draws them much disturbed to his presence. ⁹ Then truly as soon as they saw the countenance of mighty Jove, ¹⁰ fearing *his wrath*, they bedaubed the whole celestial palace: ¹¹ but driven with clubs, away they go out: ¹² these to be discharged great Jupiter forbids. ¹³ The Dogs wonder that their ambassadors do not return: ¹⁴ thinking some base thing to have been committed by their own tribe: ¹⁵ after a little time they command others to be appointed: ¹⁶ rumour set forth *the bad account* of the former ambassadors: ¹⁷ dreading lest again any thing alike may happen, ¹⁸ they charge the Dogs anuses with perfume, but with *too* much: ¹⁹ they give orders: the ambassadors are sent: instantly they go: asking audience, instantly they obtain it. ²⁰ Then the father of the gods, the greatest, immediately took his seat, and shakes his thunder: ²¹ all things began to tremble: ²² the Dogs confused, because the crack was sudden, immediately let fly their odour mixed with ordure: ²³ the whole assembly cry aloud the revenging the injury: ²⁴ thus spoke Jupiter prior to punishment:

114 PHÆDRI FABULARUM Lib. IV.

Non est Legatos Regis non dimittere ; ²⁶
 Nec est difficile pœnas culpæ imponere : ²⁷
 Sed hoc feretis pro judicio præmium : ²⁸
 Non veto dimitti, ²⁹ verum cruciari fame. ³⁰
 Ne ventrem continere non possint suum
 Illi autem, ³¹ qui miserunt vos tam futiles, ³²
 Numquam carebunt hominis contumeliâ. ³³
 Ita nunc Legatos expectant & posteri ; ³⁴
 Novumque venire qui videt, culum oisfacit. ³⁵

* I am of opinion that this fable is a burlesque upon some deputies sent to the Emperor by the manufacturers and artificers complaining of their starved condition from

F A B. XVIII.

HOMO *et* COLUBRA.

1 **Q**UI fert malis auxilium, post tempus dolet. ²
 Gelu rigentem quidam Colubram sustulit, ³
 Sinuque fovit contra se ipse misericors ; ⁴
 Namque ut refecta est, necuit hominem protinus. ⁵
 Hanc alia quum rogaret causam facinoris, ⁶
 Respondit : Ne quis discat prodesse improbis. ⁷

F A B XIX.

VULPIS *et* DRACO.

1 **V**ULPIS cubile fodiens, ² dum terram eruit,
 Agitque plures altius cuniculos,
 Pervenit ad Draconis speluncam ultimam ; ³

Custodiebat

ment : ²⁵ it is not *the part* of a king not to dismiss ambassadors ; ²⁶ nor is it difficult to impose punishment on the fault : ²⁷ but you shall bear this reward for judgment : ²⁸ I do not forbid that you be dismissed, ²⁹ but *as the case stands* I forbid you to be punished by hunger : ³⁰ *for you shall be dismissed with a belly full.* Lest they too may not be able to contain their stools, ³¹ who sent you such shitten fellows, ³² never shall they lack the abuse of man. ³³ Thus now their posterity also expect ambassadors ; ³⁴ and who ever perceives a stranger come, *immediately* he snuffs his tail. ³⁵

scanty pay.

† *Sed multo*: but with too much, or with excess.

F A B. XVIII.

The MAN and the SNAKE.

1 **H**E who bears aid to evil men after a time repents, ² Whilst stiffening with cold, a certain person a snake took up, ³ and in his bosom cherish'd it, *he was* himself compassionate against himself ; ⁴ and therefore as soon as she was recovered, instantly she killed the man. ⁵ Her, when another Snake asked the cause of her wickedness, ⁶ she replied : lest any may, to do good to the wicked, learn. ⁷

F A B. XIX.

The FOX and the DRAGON.

1 **A** Fox digging *himself* a den, ² whilst he throws out the earth and digs many burrows deeper *than ordinary*, came-

at-

116 PHÆDRI FABULARUM Lib. IV.

Castodiebat qui thesauros abditos : ⁴
 Hunc simul adspexit ; ⁵ Oro, ut imprudentiæ
 Des primum veniam ; ⁶ deinde, si pulchre vides,
 Quam non conveniens aurum sit vitæ meæ, ⁷
 Respondeas clementer, ⁸ quem fructum capis
 Hoc ex labore ; ⁹ quodve tantum est præmium,
 Ut careas somno, & ævum in tenebris exigas ? ¹⁰
 Nullum, inquit ille : ¹¹ verum hoc a summo mihi
 Jove attributum est. ¹² Ergo nec sumis tibi,
 Nec ulli donas quidquam. ¹³ Sic fatis placet. ¹⁴
 Nolo irascaris, libere si dixero, ¹⁵
 Diis est iratis natus, qui est similis tibi. ¹⁶

P O E T A.

1 **A**BRUTUS illuc, quo priores abierunt, ²
 Quid mente cæca miserum torques spiritum ? ³
 Tibi dico, avare, gaudium heredis tui, ⁴
 Qui thure superos, ipsum te fraudas cibo ; ⁵
 Qui tristis audis musicum citharæ sonum, ⁶
 Quem tibiæ macerat jocunditas, ⁷
 Opsoniorum pretia cui gemitum exprimunt ; ⁸
 Qui, dum quadrantes adgeras patrimonio,
 Cælum fatigas sordido perjurio ; ⁹
 Qui circumcidis omnem impensam funeris, ¹⁰
 Libitina ne quid de tuo faciat lucrum. ¹¹

at-length to the ultimate den of a dragon, ² who guarded hidden treasures: ⁴ him as soon as he beheld; ⁵ I beseech you *says the Fox*, that to my imprudence you may first grant pardon; ⁵ afterwards, if you clearly see how unserviceable gold may to my life be, ⁷ that you may mildly answer, ⁸ what fruit you gather from this your labour; ⁹ what so great is the reward, that thus you must lack sleep, and life in darkness pass? ¹⁰ None says the Dragon: ¹¹ the truth is, this *office* is upon me by the almighty Jove bestowed. ¹² Wherefore, neither take do you for yourself, nor to any one anything do you give. ¹³ *Yes* thus does it please the fates. ¹⁴ Do not be angry, if I shall freely tell you, ¹⁵ that upon the Gods being enraged was he born who is alike to you. ¹⁶

The POETS Conclusion to the 19th FABLE.

I WHILST about to go thither, whither your betters have gone, ² why I ask with a blind understanding do you torture your wretched soul? ³ I tell you, miser, you are the joy of your heir, ⁴ you who trick the Gods in incense, yourself in food; ⁵ who sorrowful hear the musical sound of the harp, ⁶ whom the sweetness of flutes disturbs, ⁷ whose groan the prices of food force; ⁸ who, whilst you heap farthings to your patrimony, weary heaven with infamous perjury; ⁹ who lop away the whole expence of funeral, ¹⁰ lest Libitina from any thing belonging to you *any* gain may make. ¹¹

118 PHÆDRI FABULARUM Lib. IV.

F A B. XX.

PHÆDRUS.

1 QUID judicare cogitet livor modo,
Licet dissimulet, pulchre tamen intelligo.²

Quidquid putabit esse dignum, memorizæ

Æsopi dicet; ³ si quid minus adriserit, ⁴

A me contendet fictum, quovis pignore: ⁵

Quem volo refelli, jam, nunc, responso meo: ⁶

Sive hoc ineptum, sive laudandum est opus? ⁷

Invenit ille, nostra perfecit manus: ⁸

Sed exsequamur cœptum propositi ordinem. ⁹

F A B. XXI.

Naufragium SIMONIDIS.

1 HOMO doctus in se semper divitios habet. ²

Simonides, qui scripsit egregium melos, ³

Quo paupertatem sustineret facilius, ⁴

Circuire cœpit urbes Asiæ nobilis, ⁵

Mercede acceptâ laudem victorum canens. ⁶

Hoc genere quæstus postquam locuples factus est, ⁷

Venire in patriam voluit cursu pelagio ⁸

(Erat autem natus, ut aiunt, in Cea insula.) ⁹

Ascendit navem, quam tempestas horrida

Simul

F A B. XX.

P H Æ D R U S.

1 **W**HAT envy only may plot to pronounce in judgment; grant it may dissemble, *conceal as much as possible its natural features and put on the mask of candour and truth*, yet fairly and clearly do I understand it. 2 *The case stands thus*: whatever envy shall think to be worthy it shall declare to the memory of Æsop; 3 if any thing shall entertain less than ordinary, 4 it shall contend that it was written by me, for whatever wager: 5 which I am very desirous to be disproved, now, at this very time, by my answer: 6 *that is to say* whether this work is improper or whether to be praised? 7 *my answer is*, he invented it; but my hand has *I* ever perfected it: 8 but enough upon this subject let me execute the order begun of this design. 9

F A B. XXI.

The SHIPWRECK of SIMONIDES.

1 **A** Man learned has always riches in himself. 2 Simonides, who has written uncommon harmony, 3 that he might the more easily sustain his poverty, 4 began to travel about the noble cities of Asia, 5 singing for a received reward the praise of conquerors. 6 By this kind of search for gain, after that he was become rich, 7 he inclined to come into his own country by a sea course 8 (he was born too, *which might have been an inducement to take the sea-course*, as they say in the island of Ceos).

Simul & vetustas medio dissolvit mari.¹⁰
 Hi zonas, illi res pretiosas colligunt,¹¹
 Subsidium vitæ :¹² quidam curiosior,
 Simonide, tu ex opibus nil sumis tuis ?¹³
 Mecum, inquit, mea sunt cuncta.¹⁴ * Tunc pauci enatant,
 Quia plures onere degravati perierunt.¹⁵
 Prædones adsunt : rapiunt, quod quisque extulit :
 Nudos relinquunt.¹⁶ Forte Clazomenæ prope
 Antiqua fuit urbs,¹⁷ quam petierunt naufragi :¹⁸
 Hic literarum quidam studio deditus,¹⁹
 (Simonidis qui sæpe versus legerat,²⁰
 Eratque absentis admirator maximus,²¹)
 Sermone ab ipso cognitum cupidissime
 Ad se recepit ;²² veste, nummis, familiâ
 Hominem exornavit.²³ Ceteri tabulam suam
 Portant, rogantes victum.²⁴ Quos, casu obvios,
 Simonides ut vidit :²⁵ dixi, inquit, mea
 Mecum esse cuncta ?²⁶ vos quod rapuistis, perit.²⁷

* *Tunc pauci, &c.* It may be interpreted thus—Then a few escaped by swimming,

F A B. XXII.

MONS *parturiens*.

1 **M**ONS parturibat, gemitus immanes ciens ;²
 Eratque in terris maxima expectatio :³
 At ille murem peperit.⁴ Hoc scriptum est tibi,
 Qui, magna quum minaris, extricas nihil.⁵

F A B.

Ceos).⁹ He ascended a ship, which a horrid tempest and age together destroyed in mid-sea.¹⁰ These collect their purses, those their precious things,¹¹ *as a support of life*:¹² one among them more careful *than the rest calls out: what, Simonides, do you out of your stores take nothing?*¹³ with me, says he, are my all.¹⁴ Then *but* a few escape by swimming, the greater number, because they were by their burthen weigh'd down perished.¹⁵ Robbers are present *at their landing*: they seize what each hath saved *out of the Sea*: they leave them naked.¹⁶ Fortunately the ancient city of Clazomene was near;¹⁷ which the wrecked sailors sought:¹⁸ here a certain person, given to the study of letters¹⁹ (who often had read the verses of Simonides,²⁰ and was of him absent a vast admirer)²¹ being known by his very discourse most earnestly received *him* at his house;²² and with raiment, money and attendance he abundantly furnished the *naked* man.²³ The rest carry their picture begging food,²⁴ whom, being by accident in his way, as soon as Simonides saw:²⁵ I told you, says he, that with me were my all:²⁶ what you eagerly have snatched, perishes.²⁷

whereas the greater part pressed down by their burden perished.

F A B. XXII.

The MOUNTAIN in LABOUR.

A Mountain laboured fetching vast groans;² and there was in the countries *all around* the greatest expectation:³ but he a mouse brought forth.⁴

This Fable is written for you, who, when you threaten great things, strike out nothing.⁵

Q

F A B

F A B. XXIII.

FORMICA *et* MUSCA.

1 **F**ORMICA & Musca contendebant acriter,
 Quæ pluris esset. 2 Musca sic cœpit prior. 3

Conferre nostris tu potes te laudibus? 4

Ubi immolatur, exta prægusto Deûm: 5

Moror inter aras; templa perlustro omnia. 6

In capite Regis sedeo: 7 quum visum est mihi,

Et matronarum casta delibo oscula: 8

Laboro nihil, atque optimis rebus fruor: 9

Quid horum simile tibi contingit, rustica? 10

Est gloriosus sane convictus Deûm, 11

Sed illi, qui invitatur, non qui invisus est. 12

Reges commemoras, & matronarum oscula: 13

Ego granum in hiemem quum studiose congero, 14

Te circa murum video pasci stercore: 15

Aras frequentas; nempe abigeris, quo venis: 16

Nihil laboras; ideo, quum opus est, nil habes: 17

Superba jactas, tegere quod debet pudor: 18

Æstate me laceßis; quum bruma est, files. 19

Mori contractam quum te cogunt frigora, 20

Me copiosa recipit incolumem domus: 21

Satis: profecto retudi superbiam. 22

Fabella talis: hominum discernit notas

Eorum, 23 qui se falsis ornant laudibus, 24

Et quorum virtus exhibet solidum decus. 25

F A B. XXIII.

The ANT and the FLY.

1 **A**N Ant and a Fly contended sharply, which might be of the most account.² The Fly foremost thus began.³ Can you yourself compare with me in praises *and renown*?⁴ When a sacrifice is made, I first taste the entrails *intended for the use* of the Gods:⁵ I loiter *at pleasure* amidst the altars; *in like manner* I search all the temples.⁶ I sit upon the head of the king:⁷ when it seems agreeable to me, I taste too the chaste kisses of the matrons:⁸ I labour not at all, and *yet* the very best things I enjoy:⁹ what *thing* alike of these things happens to thee thou rustic?¹⁰ Glorious, *replies the ant*, truly is the company of the Gods,¹¹ but *it is so* to him who is invited, not *to him* who is hated.¹² Kings you commemorate, and the kisses of matrons:¹³ I, when carefully I heap together grain against winter,¹⁴ you, about the wall do I see, to be fed by dung:¹⁵ you frequent altars; *but* mark, you are driven away, in whatever place you come:¹⁶ not at all, *it's true*, do you labour; therefore, when there is need, nothing have you:¹⁷ you, a proud wretch, boast what modesty ought to cover:¹⁸ in summer you tease me; when winter is, you are silent:¹⁹ when to die the colds force you shrivelled up,²⁰ me a plenteous house receives unhurt:²¹ enough: your pride effectually have I silenced.²²

Such is this Fable: it distinguishes the notes of those men,²³ who adorn themselves with false praises,²⁴ and *the notes of those* whose virtue exhibits solid glory.²⁵

F A B.

F A B, XXIV.

SIMONIDES a DIIS servatus.

QUANTUM valerent inter homines literæ,
 Dixi superius :² quantus nunc illis honos
 A superis fit tributus, tradam memoriæ.³
 Simonides idem ille, de quo retuli,⁴
 Victori laudem cuidam pyctæ ut scriberet,
 Certo conduxit pretio :⁵ secretum petit.⁶
 Exigua cum frenaret materia impetum,⁷
 Usus, poëtæ ut moris est, licentiâ,⁸
 Atque interposuit gemina Lædæ sidera,⁹
 Auctoritatem similis referens gloriæ :¹⁰
 Opus adprobavit : sed mercedis tertiam
 Accepit partem :¹¹ Quum reliquum posceret :
 Illi, inquit, reddent, quorum sunt laudis duæ ;¹²
 Verum, ut ne irate dimissum te sentiam,¹³
 Ad cœnam mihi promitte ;¹⁴ cognatos volo
 Hodie invitare, quorum es in numero mihi.¹⁵
 Fraudatus quamvis, & dolens injuriâ,¹⁶
 Ne male dimissus gratiam corrumperet,
 Promisit.¹⁷ Rediit horâ dictâ : recubuit :¹⁸
 Splendebat hilare poculis convivium :¹⁹
 Magno adparatu læta resonabat domus :²⁰
 Repente duo quum juvenes, sparsi pulvere,²¹
 Sudore multo diffuentes,²² corpore
 Humanam supra formam²³ cuidam servulo
 Mandant, ut ad se provocet Simonidem,²⁴
 Illius interesse, ne faciat moram.²⁵
 Homo perturbatus excitat Simonidem :²⁶

F A B. XXIV.

SIMONIDES *saved by the Gods.*

† **H**OW much among men letters could avail, I have said a little before : ² how much honour, now, upon them by the Gods might have been bestowed, I will transmit to memory. ³

That very Simonides, concerning whom I have spoken, ⁴ that he might write praise for a certain victorious Cestus player agreed in a certain price : ⁵ he seeks to *that end* a retired place. ⁶ When the scanty *subject* matter checked his ardour, ⁷ he used, as it is of the custom of a poet *their common* licence, ⁸ and introduced the twin stars of Leda, ⁹ relating their title or *foundation* of like glory : ¹⁰ He made good his work : but of the reward he received *only* a third part : ¹¹ when he demanded the remainder : they, says he, shall give it, of whom there are, of the praise, two parts ; ¹² but that left in an angry manner I may perceive you sent away, ¹³ promise to be at my supper ; ¹⁴ I intend to invite my intimate friends to-day, of whom you stand in my number. ¹⁵ Although cheated, and grieving with injury, ¹⁶ left maliciously dismissed he might have quite destroyed *all* favour, he *complied and promised to sup with him.* ¹⁷ He returned at the appointed hour : seated himself : ¹⁸ the chearful banquet shone with *flowing* bowls : ¹⁹ gladdened by the great preparation the house resounded : ²⁰ when suddenly two young men, besprinkled with dust, ²¹ melting away with excessive sweat, ²² in their body above human form, ²³ order a particular servant that to them he must call forth Simonides ; ²⁴ *further to add* "that it was for the good of him," left he may make delay. ²⁵ The man quite
con-

Unum promorat vix pedem triclinio ;
 Ruina camaræ subito oppressit ceteros ; ²⁷
 Nec ulli juvenes sunt reperti ad januam. ²⁸
 Ut est vulgatus ordo narratæ rei, ²⁹
 Omnes scierunt Numinum præsentiam
 Vati dedisse vitam mercedis loco. ³⁰

P O E T A.

I SUPERSUNT mihi quæ scribam, ² sed parco, ³ sciens
 Primum esse, ne tibi videar molestior, ⁴
 Distringit quem multarum rerum varietas ; ⁵
 Dein si quis eadem forte conari velit, ⁶
 Habere ut possit aliquid operis residui ; ⁷
 Quamvis materiæ tanta abundet copia, ⁸
 Labori faber ut desit, non fabro labor. ⁹
 Brevitati nostræ, præmium ut reddas peto,
 Quod es pollicitus : ¹⁰ exhibe vocis fidem, ¹¹
 Nam vita morti propior est quotidie, ¹²
 Et hoc, minus perveniet ad me muneris,
 Quo, plus consumet temporis dilatio : ¹³
 Si cito rem perages, usus fiet longior : ¹⁴
 Fruar diutius, si celerius cœpero. ¹⁵
 * Languentis ævi dum sunt aliquæ reliquiæ, ¹⁶
 Auxilio locus est : ¹⁷ olim senio debilem,
 Frustra adjuvare bonitas nitetur tua ; ¹⁸
 Quum jam desierit esse beneficium utile, ¹⁹
 Et mors vicina flagitabit debitum. ²⁰
 Stultum admovere tibi preces existimo, ²¹

Proclivis

confounded calls out Simonides : ²⁶ scarce had he moved forth one foot from the dining room ; *when* the ruin of the roof suddenly oppressed *and crushed* all the rest : ²⁷ nor were any youths found at the gate. ²⁸ As soon as a regular account of this related affair was published, ²⁹ all knew *or understood* that the presence of those Gods *Castor and Pollux* gave life to the poet in the room of the reward. ³⁰

The P O E T.

1 **T**HERE remain to me things which I may write, ² but I spare, ³ knowing it to be the first *and essential* thing to spare, lest to you I may seem too troublesome, ⁴ whom the variety of many things engages ; ⁵ next if any one by chance is disposed to attempt the same, ⁶ that he may have something of work remaining ; ⁷ though of matter such a plenty abounds, ⁸ that for the labour a workman may be wanted, not for the workman labour. ⁹ For my brevity, I earnestly desire that you may render the reward which you promised : ¹⁰ exhibit the faithfulness of your word, ¹¹ for life to death is nearer every day, ¹² and upon this account, less of the gift will come to me, in-what-degree, more delay of time shall consume-that-gift : ¹³ if soon the thing you shall perform, the use will be longer : ¹⁴ I shall enjoy it the longer, if sooner I shall begin it. ¹⁵ As long as there are any remains of languishing life, ¹⁶ there is room for assistance : ¹⁷ *me* in time to come, *quite weak or feeble* with old age, in vain will your goodness endeavour to assist ; ¹⁸ when *at that time* any benefit shall cease to be useful, ¹⁹ and neighbouring death shall demand his due. ²⁰ I think it a folly to move entreaties to you, ²¹ when your pity is voluntarily prone. ²² A
guilty

128 PHÆDRI FABULARUM Lib. IV.

Proclivis ultro quum sit misericordia, ²²
 Sæpe impetravit veniam confessus reus; ²³
 Quanto innocenti justius debet dari? ²⁴
 Tuæ prius sunt partes; aliorum dein; ²⁵
 Similique gyto venient aliorum vices. ²⁶
 Decerne quod religio, quod patitur fides, ²⁷
 Et gratulari me fac judicio tuo. ²⁸
 Excedit animus, quem proposuit, terminum, ²⁹
 Sed difficulter continetur spiritus, ³⁰
 Integritatis qui sinceræ conscius,
 A noxiorum premitur insolentiis. ³¹
 Qui sint requires? ³² adparebunt tempore. ³³
 Ego quondam legi quam puer sententiam! ³⁴
 Palam mutire, plebeio, piaculum est, ³⁵
 Dum sanitas constabit, pulcre meminero. ³⁶

* *Languentis ævi*, languishing life. Line 16. *Senio debilem*, feeble with age. The learner will be apt to blend these ideas: the former implies power remaining in some

PHÆDRI

guilty person having confessed hath often obtained pardon; ²³ by how much more just ought it to be given to an innocent person? ²⁴ your parts or offices to obtain this pardon are the foremost thing; afterwards they will in consequence be the parts of others; ²⁵ and the good offices of others will come in the like rotation. ²⁶ Pronounce in my affair whatever your religion, whatever your faith or honour suffers you, ²⁷ and cause me to be grateful to your judgment. ²⁸ My mind exceeds the bound which it hath proposed, ²⁹ but with difficulty is the spirit confined, ³⁰ which, conscious of true integrity, is pressed by the insolences of hurtful persons. ³¹ Will you ask who they are? ³² they shall appear in time. ³³ I formerly read, when a boy, what a sentence! ³⁴ "Openly to murmur, is, for a plebeian, a crime to be atoned:" ³⁵ whilst soundness of mind shall remain, fairly shall I remember it! ³⁶

degree of enjoyment: the latter total weakness or deprivation of the power of enjoyment.

R

OF

P H Æ D R I
F A B U L A R U M
L I B E R Q U I N T U S.

P R O L O G U S.

QUUM destinassem operis habere terminum
In hoc, ² ut aliis esset materiæ satis, ³
Consilium tacito corde damnavi meum. ⁴
Nam si quis talis etiam est tituli artifex, ⁵
Quo pacto divinabit, quidnam omiserim, ⁶
(Ut illud ipsum cupiat famæ tradere) ⁷
Sua cuique quum sit animi cogitatio,
Colorque proprius? ⁸ Ergo non levitas mihi,
Sed certa ratio, causam scribendi dedit. ⁹
Quare, Particulo, quoniam caperis fabulis, ¹⁰
(Quas Æsopeas, non Æsopi nomino; ¹¹
Quasi paucas ostenderit, ego plures dissero, ¹²
Ufus vetusto genere, sed rebus novis) ¹³
Quarum libellum dum vacive perleges, ¹⁴
Hunc obtrectare, si volet malignitas,
Imitari dum non possit: obtrectet: licet. ¹⁵
Mihi parta laus est, ¹⁶ quod tu, quod similes tui, ¹⁷

Vestras

OF THE
FABLES of PHÆDRUS

BOOK THE V.

PROLOGUE.

I **W**HEN I had designed to have an end in this *particular* kind of work,² that to others there might be left enough of subject matter,³ my design I condemned in my silent *reserved* heart.⁴ For suppose also there is any artificer of this title *or stile*,⁵ by what means shall he divine *I ask* what thing I might have omitted⁶ (*state the case* that he may anxiously desire to transmit that very thing to fame)⁷ when to every one there is a cogitation of mind peculiarly his own and a colour suitable?⁸ Therefore not to me has levity, but sound reflexion afforded cause of writing.⁹ Wherefore, Particulo, since you are taken with these Fables¹⁰ (which I call *Æsopean* not *the Fables* of *Æsop*;¹¹ as he has exhibited few, I publish many,¹² having used the old kind *of writing*, but new subjects)¹³ of which Fables whilst you after a leisure manner thoroughly *and satisfactorily* shall read this little book,¹⁴ to abuse it, may malignity if it will, whilst it cannot imitate it: it may censure: it is allowed.¹⁵

My

Vestras in chartas verba transfertis mea, ¹⁸
 Dignumque longâ judicatis memoriâ ; ¹⁹
 Inlitteratum plausum nec desidero. ²⁰

F A B. I.

DEMETRIUS & MENANDER.

1 **Æ** SOPH nomen sicubi interposuero ²
 (Cui reddidi jam pridem, quidquid debui) ³
 Auctoritatis esse scito gratiâ : ⁴
 Ut quidam artifices nostro faciunt seculo, ⁵
 Qui pretium operibus majus inveniunt, ⁶ novo
 Si marmori adscripserunt Praxitelen suo,
 Trito Myronem argento : ⁷ *Fabulæ exaudiant*
Adeo fugatæ : ⁸ Plus vetustis nam favet
 Invidia mordax, quam bonis præsentibus. ⁸
 Sed jam ad fabellam talis exempli feror. ⁹
 Demetrius, Phalereus qui dictus est, ¹⁰
 Athenas occupavit imperio improbo. ¹¹
 Ut mos est vulgi, passim & certatim ruunt :
 Feliciter subclamant. ¹² Ipsi principes
 Illam osculantur, quâ sunt oppressi, manum, ¹³
 Tacite gementes tristem fortunæ vicem. ¹⁴
 Quin etiam resides & sequentes otium,
 Ne defuisse noceat, repunt ultimi : ¹⁵
 In quibus Menander, nobilis comædiis, ¹⁶
 (Quas, ipsum ignorans, legerat Demetrius, ¹⁷
 Et admiratus fuerat ingenium viri) ¹⁸
 Unguento delibutus, vestitu adfluens, ¹⁹
 Veniebat gressu delicato & languido. ²⁰

Hunc

My praise is established, ¹⁶ because you, *and* because your equals, ¹⁷ transfer into your writings my words, ¹⁸ and judge my book worthy a long memory; ¹⁹ nor do I want praise that is unlearned. ²⁰

F A B. I.

DEMETRIUS *and* MENANDER.

1 **O**F Æsop wheresoever I shall insert the name ² (to whom *indeed* I have rendered heretofore what I ought) ³ know that it is for the sake of reputation: ⁴ as, certain artificers do in our age, ⁵ who find the price upon their works greater, ⁶ if to their new marble they have affixed *the name* Praxiteles, if to the polished silver the name Myro: ⁷ *so by the name of Æsop* my Fables ever so persecuted may outhear or survive *that persecution*: ⁸ for more does biting envy favour ancient things, than the good things *which are* present. ⁹ But now I am led to a Fable of such *similar* example. ⁹

Demetrius, *the same* who was called Phalereus, ¹⁰ seized Athens with lawless sway. ¹¹ As is the custom of the vulgar, every where, and after a striving manner they throng about him: they shout after a happy manner. ¹² The great men themselves salute the hand wherewith they were oppressed, ¹³ *silently at the same time* bemoaning their sad change of fortune. ¹⁴ Moreover the retired persons and those following leisure or ease, lest he may hurt them that they were absent, creep the last: ¹⁵ amongst whom Menander famous for his comedies ¹⁶ (which, not knowing him personally, Demetrius had read, ¹⁷ and had admired the genius of the man) ¹⁸ lightly touched with ointment, flowing in his

134 PHÆDRI FABULARUM Lib. V.

Hunc ubi tyrannus vidit extremo agmine : ²¹

Quinam cinædus ille in conspectu meo

Audet venire ? ²² Responderunt proximi :

Hic est Menander scriptor. ²³ Mutatus statim ²⁴

F A B. II.

VIATORES *et* LATRO.

¹ **E**T vindicavit sese forti dexterâ. ²
 Latrone occiso, timidus adcurrit comes, ³

Stringitque gladium ; dein, rejectâ penulâ, ⁴

Cedo, inquit, illum, jam curabo sentiat,

Quos adtentarit. ⁵ Tunc qui depugnaverat : ⁵

Vellem istis verbis saltem adjuvisses modo, ⁶

Constantior fuisset, vera existimans : ⁷

Nunc conde ferrum, & linguam pariter futilem, ⁸

Ut possis alios ignorantes fallere ; ⁹

Ego, qui sum expertus quantis fugias viribus, ¹⁰

* Scio, quod virtuti non sit credendum tuæ. ¹¹

Illi adsignari debet hæc narratio, ¹²

Qui, re secunda, fortis est, dubiâ, fugax. ¹³

* *Scio, &c.* I well know : Better thus : I well know what to your valour the trusting may not be.

his garment,¹⁹ advanced with a delicate and languid step.²⁰ Him when the tyrant saw in the last train:²¹ what effeminate wretch is that *who* dares to come into my sight?²² they nearest him answered: this is Menander the writer.²³ Instantly being changed²⁴ ***** *the rest of this fable is lost.*

F A B. II.

The TRAVELLERS *and* HIGHWAYMAN.

*The beginning of this Fable is lost. ******

1 **A**ND defended himself with his brave right hand.² Upon the robber being killed, his timid companion runs to him,³ and draws his sword; next, his cloak being thrown back,⁴ deliver him, says he, to me instantly will I take care he may feel-*sensibly* whom he has attempted.⁵ Then the person who really had struck the blow:⁶ I wish with these words only you had even given me aid,⁷ firmer had I been thinking them *in that case* true:⁸ but now, sheath your sword, and alike *sheath* your base tongue,⁹ as others not knowing you, you may be able to deceive;¹⁰ but I, who am experienced with what powers you can fly,¹¹ well know, what to your valour may not be trusted.¹²

To him ought this narration to be assigned,¹³ who, in a prosperous affair, is brave, in a doubtful one, a run-away.¹⁴

F A B. III.

CALVUS *et* MUSCA.

1 **C**ALVI momordit musca nudatum caput, ²
 Quam opprimere captans, alapam sibi duxit gravem; ³
 Tunc illa irridens: ⁴ punctum volucris parvulæ
 Voluisti morte ulcisci: ⁵ quid facies tibi,
 Injuriae qui addideris contumeliam? ⁶
 Respondit; Mecum facile redeo in gratiam, ⁷
 Quia non fuisse mentem lædendi scio; ⁸
 Sed te, contemti generis animal improbum, ⁹
 Quæ delectaris bibere humanum sanguinem, ¹⁰
 Optem necere vel majore incommodo. ¹¹
 Hoc argumentum veniam mage dari docet,
 Qui casu peccat, quam qui consilio est nocens, ¹²
 Illum esse quavis poenâ dignum judico. ¹³

F A B. IV.

HOMO *et* ASINUS.

1 **Q**UIDAM immolasset verrem quum sancto Herculi, ²
 Cui pro salute votum debebat suâ, ³
 Afello jussit reliquias poni hordei, ⁴
 Quas adspersatus ille, sic locutus est: ⁵
 Tuum * libenter prorsus adpeterem cibum, ⁶
 Nisi, qui nutritus illo est, jugulatus foret. ⁷
 Hujus respectu fabulæ deterritus, ⁸
 Periculosum semper vitavi lucrum, ⁹

Sed

F A B. III.

The BALD MAN and the FLY.

1 **O**F a Bald Man a Fly bit the naked head, ² which catching at to oppress, brought upon himself a heavy flap; ³ then the Fly thereupon sneering: ⁴ the prick of a little Fly you were disposed to revenge with death: ⁵ what *I ask* will you do to yourself, who to the injury have added abuse? ⁶ answered he; with myself I easily return into favour, ⁷ because that there was not a mind *or intention* of hurting *well* I know; ⁸ but you, vile *lawless* animal of the despised kind, ⁹ who delight to drink human blood, ¹⁰ I wish to kill though with greater inconvenience. ¹¹

This argument teaches that pardon be rather granted to him who offends by accident, than to him who is hurtful with design. ¹² I pronounce this last person worthy any punishment. ¹³

F A B. IV.

The MAN and the Ass.

1 **A** Certain person, when he had sacrificed a young boar to holy Hercules, ² to whom he owed a vow for his *recovered* health, ³ to his Ass ordered the remains of barley to be placed, ⁴ which he having spurned at, thus spoke: ⁵ your food freely-given I might altogether catch at, ⁶ were it not, *that* who is nourished by it, might be throttled. ⁷

Deterred by the observance of this Fable, ⁸ I have ever shunned hazardous gain. ⁹ But you say, *there are they* who have un-

S

justly

Sed dicis, qui rapuere divitias, habent.¹⁰

Numeremus, agetum, qui deprensi perierint :¹¹

Majorem turbam punitorum reperiēs.¹²

Paucis temeritas est bono, multis malo.¹³

* *Libenter.* I think *datum* is understood.

F A B. V.

SCURRA et RUSTICUS.

1 **P**RAVO favore labi mortales solent,²

Et, pro judicio dum stant erroris sui,³

Ad pœnitendum rebus manifestis agi.⁴

Facturus ludos quidam dives nobiles,⁵

Proposito cunctos invitavit præmio,⁶

Quam quisque posset ut novitatem ostenderet.⁷

Venere artifices laudis ad certamina.⁸

Quos inter, Scurra, notus urbano sale,⁹

Habere dixit se genus spectaculi,¹⁰

Quod in theatro numquam prolatum foret.¹¹

Dispersus rumor civitatem concitat :¹²

Paullo ante vacua, turbam deficiunt loca :¹³

In scena vero postquam solus constitit,¹⁴

Sine adparatu, nullis adiutoribus,¹⁵

Silentium ipsa fecit expectatio,¹⁶

Ille in sinum repente demisit caput,¹⁷

Et sic porcelli vocem est imitatus suâ,¹⁸

Verum ut subesse pallio contenderent,¹⁹

Et excuti juberent ;²⁰ Quo factò, simul

Nihil est repertum,²¹ multis onerant laudibus,

Hominemque plausu prosequuntur maximo.²²

Hoc

justly and with danger seized riches, possess *and unburten* maintain them.¹⁰ Well let us count *those* who having been seized, have perished:¹¹ you shall find *of the two, of those who have escaped, and of those who have been punished* the greater croud, the croud of the punished.¹²

To a few rashness is *attended* with good, to many with evil.¹³

F A B. V.

The BUFFOON and COUNTRYMAN.

1 BY injudicious favour *or prejudice* mortals are accustomed to slip *into error*,² and whilst they stand obstinately for the rectitude of their error;³ *are accustomed* to be driven to repent by manifest *and undeniable* things.⁴

A certain rich man intending to exhibit some noble games,⁵ invited every body with a proposed reward,⁶ *in order* that every one might exhibit what novelty he was able.⁷ Artists came to the contests of praise.⁸ Amongst whom, a Buffoon, known by his city salt *or drollery*,⁹ declared that he had a kind of shew,¹⁰ which never was brought forth upon the stage.¹¹ The rumour of it dispersed summons together the *whole* city:¹² a little before empty, the places *now* fill the crowd:¹³ upon the stage truly after that he alone stood,¹⁴ without apparatus, with no assistants,¹⁵ expectation itself caused silence,¹⁶ *and* he into his bosom of a sudden let down his head,¹⁷ and so *naturally* the voice of a pig he imitated with his own,¹⁸ as that the real *true* pig was under his cloak all instantly contended,¹⁹ and to be striped they ordered him;²⁰ which being done, the instant nothing was found,²¹ they load the trick with many *verbal* praises, and the man they compliment with a vast clap.²² This thing to be practicable a rustic saw.²³

By

Hoc vidit fieri Rusticus. ²³ Non mehercule
 Me vincet, inquit; ²⁴ & statim professus est,
 Idem facturum melius se postridie. ²⁵
 Fit turba major. ²⁶ Jam favor mentes tenet, ²⁷
 Et derisuri, non spectaturi, sedent. ²⁸
 Uterque prodit. ²⁹ Scurra degrunnit prior, ³⁰
 Movetque plausus, & clamores suscitât. ³¹
 Tunc simulans sese vestimentis Rusticus
 Porcellum obtegere, ³² (quod faciebat scilicet,
 Sed, in priore quia nil compererant, latens) ³³
 Pervellit aures vero, quem celaverat,
 Et cum dolore vocem naturæ exprimit. ³⁴
 Adclamat populus, Scurram multo similis
 Imitatum, ³⁵ & cogit Rusticum trudi foras: ³⁶
 At ille profert ipsum porcellum e sinu, ³⁷
 Turpemque aperto pignore errorem probans; ³⁸
 En, hic declarat, quales sitis iudices. ³⁹

POETA *ad* PARTICULONEM.

1 **A**DHUC supersunt multa, quæ possim loqui, ²
 Et copiosa abundat rerum varietas; ³
 Sed, temperatæ, suaves sunt argutiæ: ⁴
 Immodicæ, offendunt. ⁵ Quare, vir sanctissime,
 Particulo, ⁶ (chartis nomen victurum meis,
 Latinis dum manebit pretium literis) ⁷
 Si non ingenium, certe brevitatem adproba, ⁸
 Quæ commendari tanto debet justius, ⁹
 Quanto Poëtæ sunt molesti validius. ¹⁰

F A B,

By Hercules, says he, he shall not out-do me; ²⁴ and instantly professed, that the same thing better he would himself the next day do. ²⁵ The croud becomes greater. ²⁶ Now favour holds their minds *with partiality to the Buffoon* ²⁷ and with intention to laugh, not to observe, down they sit. ²⁸ Each presents himself. ²⁹ The Buffoon gruntles first, ³⁰ and moves their claps, and their cries does rouse. ³¹ Then the rustic feigning that himself in his cloaths covers a pig ³² (which be it known he did, but, since nothing they had discovered in the first, laying *therefore* concealed) ³³ thoroughly twitches the ear in reality, which he had hidden, and by the pain expresses the voice of nature. ³⁴ The people *instantly* cry out, that the Buffoon imitated by much the greater likeness, ³⁵ and urge that the rustic out of doors be pushed: ³⁶ but he *archly*, from his bosom bears forth the pig itself, ³⁷ and, by the open pledge, their base error proving; ³⁸ behold, this declares, what kind of judges you may be. ³⁹

The POET to PARTICULO.

1 **A**S yet many things remain, which I may be able to speak, ² and copious abounds variety of things; ³ but, tempered, these little arguments are pleasant, ⁴ immoderate or *out of measure*, they offend. ⁵ Wherefore, thou most divine man, Particulo ⁶ (a name about to survive in my writings, whilst there shall remain a price for Roman letters) ⁷ if not my genius, approve without fail my brevity, ⁸ which *brevity* by so much the more justly ought to be commended, ⁹ as by how much poets are in general too availing or too *prolixly* troublesome. ¹⁰

F A B. VI.

Duo CALVI.

1 **I**NVENIT Calvus forte in trivio pectinem : ²

Accessit alter, æque defectus pilis : ³

* Eia, inquit, in commune, quodcumque est lucri. ⁴

Ostendit ille prædam, & adjecit simul : ⁵

Superûm voluntas favit ; ⁶ sed, fato invido,

Carbonem, ut ajunt, pro thesauro invenimus. ⁷

Quem spes delusit, huic querela convenit. ⁸

* *Eja inquit, &c.* Oho, says he, it is in common to us both : a phrase for claiming an equal share, just as among the vulgar, a stander-by when he sees another find any

F A B. VII.

PRINCEPS Tibicen.

1 **U**BI vanus animus, aurâ captus frivolâ, ²

Adripuit insolentem sibi fiduciam, ³

Facile ad derisum stulta levitas ducitur. ⁴

Princeps Tibicen notior paullo fuit, ⁵

Operam Bathyllo solitus in scena dare. ⁶

Is forte ludis (non fatis memini quibus) ⁷

Dum pegma rapitur, concidit casu gravi

Nec opinans, ⁸ et sinistram fregit tibiam, ⁹

Duas quum * dextras maluisset perdere. ¹⁰

Inter manus sublatus, & multum gemens

Domum refertur. ¹¹ † Aliquot menses transeunt, ¹²

Ad

F A B. VI.

Two BALD MEN.

1 **A** Bald Man found by chance in the cross-ways a comb: 2 another advanced, equally defective in hair: 3 oho, says he, it is in common to us both whatever it is of gain. 4 He shewed the prize, and at the same time added: 5 the will of the Gods has favoured us; 6 but, fate being envious, a coal, as they say, for a treasure have we found. 7

Whom hope has deluded, him, this complaint has suited. 8

thing, cries, halves, halves, so probably the Romans cried in *commune*, in *communis*, &c.

F A B. VII.

PRINCEPS a Player on the Flute.

1 **W**HEN a vain mind, taken with a frivolous popular-air or breath of applause, 2 has assumed to itself insolent confidence, 3 easily is his foolish levity to derision led. 4

Princeps the Flute-player was a little more than ordinary known, 5 having been accustomed to give assistance to Bathyllus upon the stage. 6 This man, by chance in some games (I do not very well remember in which) 7 whilst the scaffolding is snatched away, fell with a heavy fall, unexpected it, 8 and broke his left leg, 9 when he would have preferred to lose two right flutes. 10 Borne between hands, and groaning much he is brought home. 11 Some months pass 12 whilst the cure arrives

at

Ad sanitatem dum venit curatio. ¹³
 Ut spectatorum mos est, & lepidum genus, ¹⁴
 Desiderari cœpit, ¹⁵ cujus flatibus
 Solebat excitari saltantis vigor, ¹⁶
 Erat facturus ludos quidam nobiles; ¹⁷
 Et incipiebat Princeps ingredier. ¹⁸ Eum
 Adducit pretio, precibus, ut tantummodo
 Ipso ludotum ostenderet sese die. ¹⁹
 Qui simul advenit, rumor de tibicine
 Fremit in theatro: ²⁰ quidam adfirmant mortuum,
 Quidam in conspectu proditurum sine morâ. ²¹
 Aulæo misso, devolutis tonitribus, ²²
 Dî sunt locuti ‡ more translatitio: ²³
 Chorus § reducto tunc, & notum canticum
 Imposuit, cujus hæc fuit sententia; ²⁴
 Lætare incolumis Roma, salvo Principe. ²⁵
 In plausus consurrectum est: ²⁶ Jactant basia: *
 Tibicen gratulari fautores putat: ²⁷
 Equester ordo stultum errorem intelligit; ²⁸
 Magnoque risu canticum repeti jubet: ²⁹
 Iteratur illud. ³⁰ Homo meus se in pulpito
 Totum prosternit: ³¹ plaudit inludens eques: ³²
 Rogare populus hunc coronam existimat: ³³
 Ut vero cuneis notuit res omnibus, ³⁴
 Princeps ligato crure niveâ fasciâ, ³⁵
 Niveisque tunicis, niveis etiam calceis, ³⁶
 Suberbiens honore divinæ domus, ³⁷
 Ab universis capite est protrusus foras. ³⁸

* *Dextras tibias*: right flutes. Which signifies legs as well as flutes: so in translation the pun cannot be kept up.

† *Aliquot menses*, and to the end of the Fable the narration runs very precipitately as often happens in story telling. In other editions there is a full stop in the 15th line at *vigor*.

at soundness.¹³ As of the spectators the custom is *ever impatient*, and the pleasant musical band began to be wished for,¹⁵ by whose notes the vigour of the dancing tribe used to be excited,¹⁶ there was a certain person about to make some noble games;¹⁷ and Princeps did begin *e'er now* to walk in publick:¹⁸ him *therefore* he brings over *with much ado* with a reward, with entreaties too, that he should *only* shew himself on the very day of the games.¹⁹ Who as soon as he came, a rumour roars in the Theatre concerning the Flute player:²⁰ some affirm him dead, others affirm him preparing to stand forth in their sight without delay.²¹ Upon the curtain being removed; *and* the thunder being rolled,²² the Gods spoke in the usual manner;²³ and the chorus then, upon the Emperor's being recovered, imposed this known chant, of which this was the sense:²⁴ "rejoice O Rome unhurt, your prince being safe."²⁵ The Theatre was instantly arisen into applause:²⁶ they throw out their obeisances:²⁷ the Flute-player thinks them friends, *and with this general applause* to welcome him:²⁸ the equestrian order understands the foolish error;²⁹ and with a vast laugh commands the chant to be repeated:³⁰ it is repeated.³¹ Then my man prostrates himself at length on the stage:³² the whole body of Knights, playing into the error, applaud him:³³ the people think that he asks a crown *the reward of those who gained the prize in these public games*:³⁴ as soon as the affair is truly known in all the benches,³⁵ Prince with his leg bounden, with a snow-white fillet,³⁶ and with snow-white garments, also with snow-white shoes,³⁷ priding in the honour of his divine family,³⁸ is by all thrust head long out of doors.³⁹

† *More translatitio*, in the usual manner. I am inclined to think was it a peculiar manner; or possibly it may mean a voice conveyed from Heaven.

§ *Reductio*, upon the Emperor's being recovered: others have translated, upon the Prince or flute player's being recovered.

F A B, VIII.

Occasio Depicta.

I CURSU volucris, * pendens in novacula,
 Calvus, ² comosâ fronte, nudo corpore, ³
 Quem si occupâris, teneas : ⁴ elapsum semel
 Non ipse possit Jupiter reprehendere ; ⁵
 Occasionem rerum significat brevem. ⁶
 Effectus impediret ne segnis mora,
 Finxere antiqui talem effigiem temporis. ⁷

* *Pendens in novacula* hanging, &c. It is, I suppose, an elliptical phrase.

F A B. IX.

TAURUS *et* VITULUS.

I ANGUSTO in aditu Taurus, ² luctans cornibus
 Quum vix intrare posset ad præsepia, ³
 Monstrabat Vitulus, quo se pacto plecteret. ⁴
 Tace, inquit, ante hoc novi quam tu natus es. ⁵
 Qui doctiorem * emendat, sibi dici putet. ⁶

* *Emendat*, amends. We often speak in the same manner: it signifies who takes upon himself the office of amending.

F A B,

F A B. VIII.

Occasion described.

I **A** Bald man with winged course, hanging *and leaning* forward in an attitude to cut with a scythe,² with a hairy forehead, with a naked body,³ whom if you shall have seized before, you may hold:⁴ when once slipped away, not Jupiter himself is able to overtake;⁵ *such representation* does, occasion or the season of things falling in your way for action, signify as short.⁶

Left sluggish delay should impede effects, the ancients have feigned such an effigy of Time.⁷

F A B. IX.

The BULL and the STEER.

I **I**N a narrow entrance when a Bull,² wrestling with his horns, was scarcely able to enter to the manger,³ a Steer shewed by what method he might twist or work himself in.⁴ Hold your tongue, says he, I knew this before that you were born.⁵

He who amends one more learned *than himself* may to himself in particular think this Fable to be spoken.⁶

F A B. X.

VENATOR *et* CANIS.

I **A**DVERSUS omnes fortis veloces feras²
 Canis (quum domino semper fecisset satis,
 Languere cœpit annis ingravantibus)³
 Aliquando objectus hispidi pugnæ suis
 Adripuit aurem ;⁴ sed cariosis dentibus
 Prædam demisit.⁵ Hic tum venator dolens,
 Canem objurgabat :⁶ Cui latrans contra senex :⁷
 Non te destituit animus, sed vires meæ ;⁸
 Quod fuimus, laudas, jam damnas, quod non sumus.⁹
 Hoc cur, Philete, scripserim ; pulcre vides.¹⁰

F A B. X.

The HUNTSMAN and the DOG.

I **B**RAVE against all swift wild beasts a Dog (when he had always behaved well for his master,² began to droop with heavy years)³ being upon a time turned out to the attack of a bristly boar seized his ear;⁴ but, his teeth being faulty, dropped his prey.⁵ Here then the Huntsman lamenting *the loss*, upbraided *and abused* the Dog:⁶ to whom on the contrary, the old Dog, snarling, *thus said*:⁷ not has my courage failed you, but my strength;⁸ what I have been, you praise, instantly you damn, what I am not.⁹

Why, O Philetus, I have written this; you fairly see.

INDEX.

I N D E X.

	A.	Book. Fable.
<i>ÆSOP</i> and the Farmer	-	3 — 3
<i>Æsop</i> and an insolent Fellow	-	3 — 5
<i>Æsop</i> at Play	-	3 — 14
<i>Æsop</i> interpreting a Will	-	4 — 4
<i>Æsop</i> to a Pratler	-	3 — 19
Ambitious Frog and the Ox	-	1 — 24
Ant and the Fly	-	4 — 23
Ape's Head	-	3 — 4
Afs and Lion hunting	-	1 — 11
Afs and his old Master	-	1 — 15
Afs and Priests of <i>Cybele</i>	-	3 — 20
Afs deriding the Boar	-	1 — 29

	B.	
Bald Man and Fly	-	5 — 3
Bald Men (two)	-	5 — 6
Bees and Drones, the Wasps being Judges	-	3 — 13
Bitch upon whelping	-	1 — 19
Brother and Sister	-	3 — 8
Buffoon and Countryman	-	5 — 5
Bullock, Lion, and Thief	-	2 — 1
Bull and Steer	-	5 — 9

	C.	
<i>Cæsar</i> to his Slave	-	2 — 5
Cobler and Physician	-	1 — 14
Cock and Pearl	-	3 — 12
Cow, Goat, Sheep, and Lion	-	1 — 5

	D.	
<i>Demetrius</i> and <i>Menander</i>	-	5 — 1
Dog and Crocodile	-	1 — 25
Dog and Lamb	-	3 — 15
Dog and Wolf	-	3 — 7
Dogs, their Embassy to <i>Jupiter</i>	-	4 — 17
Dog, Treasure, and Vulture	-	1 — 27
Dogs hungry	-	1 — 20
Dog swimming	-	1 — 4

Eagle,

I N D E X.

151

	E.	Book.	Fable.
Eagle, Cat, and Sow	- - -	2	4
Eagle, Crow, and Tortoise	- - -	2	6
Eunuch to an insolent Fellow	- - -	3	11
	F.		
Fly and Mule	- - -	3	6
Fox and Crow	- - -	1	13
Fox and Dragon	- - -	4	19
Fox and Eagle	- - -	1	28
Fox and Goat	- - -	4	8
Fox and Grape	- - -	4	2
Fox and the Stork	- - -	1	26
Fox to the Mask	- - -	1	7
Frogs alarm'd by the Fight of the Bulls	- - -	1	30
Frogs desire a King	- - -	1	2
Frogs petition the Sun	- - -	1	6
Frog and Ox	- - -	1	24
	G.		
Goats He and She	- - -	4	15
Grashopper and Owl	- - -	3	16
	H.		
<i>Hercules and Plutus</i>	- - -	4	11
Horse and Boar	- - -	4	3
Huntsman and the Dog	- - -	5	10
	J.		
Jackdaw proud	- - -	1	3
	K.		
Kite and Pigeons	- - -	1	31
	L.		
Lion, Boar, Bull, and Afs	- - -	1	21
Lion reigning	- - -	4	12
	M.		
Man and the Afs	- - -	5	4
Man and Snake	- - -	4	18
Man and Weasel	- - -	1	22
Man bit by a Dog	- - -	2	3
Man in Love with a Girl, & belov'd by an Old Woman	- - -	2	2
Mountain in Labour	- - -	4	22
Mules and Highwayman	- - -	2	7
			Old

	O.	Book.	Fable.
Old Woman and empty Cask	- - -	3	1
Occasion described	- - -	5	8
	P.		
Panther and Shepherds	- - -	3	2
Peacock to <i>Juno</i>	- - -	3	18
Pilot and Mariners	- - -	4	16
Poet's Defence against the Censurers of his Fables	- - -	4	6
Poet's Judgment, as to believing and not believing	- - -	3	10
Poet to <i>Particula</i>	- - -	5	5
<i>Prometheus</i>	- - -	4	14
<i>Princeps</i> , a Player on the Flute	- - -	5	7
	S.		
Sheep, Dog, and Wolf	- - -	1	17
Shipwreck of <i>Simonides</i>	- - -	4	21
Sparrow and Hare	- - -	1	9
<i>Socrates</i> to his Friends	- - -	3	9
<i>Simonides</i> saved by the Gods	- - -	4	24
Stag and the Sheep	- - -	1	16
Stag and Oxen	- - -	2	8
Stag viewing himself in a Fountain	- - -	1	12
	T.		
Thief pillaging the altar of <i>Jupiter</i>	- - -	4	10
Travellers and Highwayman	- - -	5	2
Trees in Protection of the Gods	- - -	3	17
Trusty House-Dog	- - -	1	23
	V.		
Vices of Men	- - -	4	9
Viper and File	- - -	4	7
	W.		
Weasel and Mice	- - -	4	1
Weasels and Mice, their Battle	- - -	4	5
Wolf and Crane	- - -	1	8
Wolf, Fox, and Ape	- - -	1	10
Wolf and Lamb	- - -	1	1
Woman in Labour	- - -	1	18



A P P E N D I X.

EXAMPLES of the GERUNDS and PARTICIPLES in *DUS*, from PHÆDRUS.

THE TEXT.	CAMBRIDGE CLOSE TRANSLATION.	PHÆDRUS'S STILE.
<i>B. I. f. 14.</i> CUI cal- ceandos nemo commisit pedes.	To one whom no one has trusted his feet to be shod.	To whom nobody has committed the shoeing his feet.
<i>F. 26.</i> Nulli nocen- dum; si quis vero læse- rit;—Multandum simi- li jure fabella admonet.	We must injure no man, but if any one shall hurt another this little fable warns us that he is to be punished by a simi- lar sort of punishment.	The hurting no one; <i>but</i> if truly any one should have committed hurt; the punishing <i>such</i> <i>offence</i> with like justice the fable teaches.
<i>F. 31.</i> Qui se commit- tit homini tutandum im- probo.	He that commits him- self to a knave to be pro- tected.	He who commits the defending his person to an unapproved man.
<i>B. II. F. 6.</i> Sed, nisi monstraro, quid sit faci- endum tibi.	But unless I shall teach you what you must do.	But, unless I shall shew how the managing it may be, to you.
<i>B. III. F. 1.</i> Mutan- dum tibi propositum est et vitæ genus.	You must alter your design and way of life.	<i>But I think that</i> your <i>true</i> scheme is the chang- ing your <i>whole</i> kind of life too;
<i>B. III. f. 3.</i> Ad consul- endos currit moerens ha- riolos—Et avertendum victima periculum.	Greatly concerned he runs to consult the wiz- ards—And that the dan- ger must be averted by a sacrifice.	Runs grieving <i>in order</i> to the consulting witches —And that the averting the danger <i>should be</i> by a sacrifice.
<i>F. 6.</i> Namque, ubi stri- gandum est, et ubi cur- rendum, scio.	For I know when I must go slow, and when I must go fast.	And therefore when the stopping is <i>proper</i> and when the running I do know.
<i>F. 10.</i> Ergo exploranda est veritas multum prius.	Therefore the right of the case is to be tho- roughly searched into.	Wherefore the explor- ing the truth is much or far the first thing.

THE TEXT.

CAMBRIDGE CLOSE
TRANSLATION.

PHÆDRUS'S STILE.

F. 10. Namque orbam
nato simul & privatam
viro—Miserandam poti-
us, quam damnandam,
existimo:—Quod si dam-
nanda perscrutatus crimi-
na—Paterfamilas esset.

For I think that the
woman bereaved of her
son and also deprived of
her husband is rather to
be pitied than condem-
ned. But if the good
man of the house had
thoroughly examined the
grounds of the accusa-
tion, &c.

And therefore *with re-
spect* to the woman be-
reaved at once of her
son, and deprived of a
husband, I think the pi-
tying *should* rather be
than the condemning *her*:
that if the master of the
family had thoroughly
scrutinized the condemn-
ing crimes, *the crimes
which were the cause of
all this trouble, &c.*

B. III. f. 14. Derisor
potius, quam deridendus.

Who was himself a
droller rather than to be
drolled upon.

Rather *by character* a
derider than a person-
the-deriding.

F. 15. Cujus potestas
nulla in gignendo fuit.

Whose choice was none
in bringing me into the
world.

Of whom the power
was none in creating me.

B. IV. f. 12. Probanda
cunctis est quidem senten-
tia.

This is a maxim that
ought indeed to be uni-
versally received.

The approving this
sentiment is indeed *to be*
by all.

DAVIDSON.

F. 20. Sive hoc ineptum,
sive laudandum est, opus.

Whether this work is
impertinent or praisewor-
thy.

That is to say, whether
this work is improper,
or whether the praising
is *or is fit*.

B. V. f. 2. Ego, qui
sum expertus quantis fu-
gias viribus,—Scio, quod
virtuti non sit credendum
tue.

As for me, who saw
with what speed you
made off from the danger,
I am sensible how little
we can depend on your
pretended valour.

But I who am experi-
enced with what powers
you can fly, *well* know
what to your valour the
trusting may not be.

DAVIDSON'S *free trans.*

EX.

EXAMPLES from Mr. MAIR's CÆSAR.

THE TEXT.	MAIR'S TRANSLATION.	CÆSAR'S STYLE.
P. 2. l. 15. A Tque ea, quæ ad effeminandos animos pertinent important.	And carry in those things which serve to effeminate their spirits.	And those things which pertain to the effeminating the spirits they import.
P. 4. l. 21. Homines bellandi cupidi.	The people fond of war.	Men fond of waging war.
P. 5. l. 2. Quæ ad proficiscendum pertinerent.	That were requisite for the expedition.	Which pertained or were proper for marching
L. 12. Ad eas res conficiendas.	To compleat these preparations.	To the compleating these things.
P. 8. l. 16. Paratiores ad omnia pericula subeunda essent.	They might be the more disposed to undergo all hazards.	They might be more fit or ready to the undergoing all hazards.
P. 11. l. 28. Concedendum non putabat.	Was not of opinion this should be granted.	He thought the not granting it <i>should be</i> .
L. 31. Per provinciam itineris faciundi.	Of marching through the province.	Of making a march through the province.
P. 18. l. 11. Non expectandum sibi statuit.	Resolved not to wait.	He resolved with himself the waiting or <i>delaying should not be</i> .
P. 20. l. 2. Pontem in Arari faciendum curat.	He causes a bridge to be made upon the Arar.	He takes care the building a bridge <i>should be</i> upon the Arar.
P. 28. l. 19. Repetiebat etiam in quærendo Cæsar, quod prælium equestre adversum paucis ante diebus esset factum; initium ejus fugæ factum a Dumnorige, atque ejus equitibus; nam equitatu, quem auxilio Cæsari Ædui miserant, Dumnorix præerat. Eorum fuga reli-	Cæsar also found, upon enquiring into the manner of the unfortunate skirmish of the cavalry, which had happened a few days before, that the beginning of the flight had been made by Dumnorix and his horse; (for Dumnorix commanded the horse which the Ædui had sent to	Cæsar also, upon enquiring, found that the reason why the equestrian battle a few days before had been fought unsuccessful <i>by the by was this</i> : that the beginning of that flight was committed by Dumnorix and his horse; for the horse which the Ædui had sent as aid to Cæsar Dumno-

THE TEXT.

MAIR'S TRANSLATION.

CÆSAR'S STYLE.

quum esse equitatum perterritum.

N. B. *I have inserted this whole period because the quod in it has perplexed the commentators. See Phædrus B. II. f. 4 lines 8th and 9th.*

P. 31. l. 19. Finem orandi faciat.

P. 34. l. 7. Postridie ejus die (quod omnino biduum supererat, quum exercitu frumentum metiri oporteret; & quod a Bibracte, oppido Æduorum longe maximo & copiosissimo, non amplius millibus passuum XVIII aberat) rei frumentariæ prospiciendum existimavit, iter ab Helvetiis avertit, ac Bibracte ire contendit.

P. 47. l. 25. Neque enim conferendum esse Gallicum cum Germanorum agro, neque hanc consuetudinem victus cum illa comparandam.

P. 50. l. 30. Quare sibi eam rem cogitandam & suscipiendam putaret.

P. 51. l. 29. Quibus re-

Cæsar for his assistance) and that by their flying off the rest of the cavalry had been put into a fright.

To make an end of requesting.

The next day (as there remained only two days to the time when he would be obliged to deliver out corn to the army; and as he was not above eighteen miles from Bibracte which is by far the greatest and most opulent city of the Ædui) he thought proper to look out for provisions, directs his march away from the Helvetii, and proceeds to go for Bibracte.

For the Gallic soil was not to be compared with the soil of the Germans, nor the one's way of living to be matched with that of the other.

To think that this affair ought to be considered and undertaken by him.

Which evils he was of

rix commanded; that by their flight the rest of the cavalry were quite dismayed.

He may make an end of requesting.

On the day following that day; because only two days remained to the time when it would behove to measure corn to the soldiers in the army; and because, from Bibracte a town far the largest and most plentiful of the Ædui, he was not above eighteen miles distant; he thought therefore the looking out or attention should be to the corn business; his march therefore he turned away from the Helvetii and hastens to go to Bibracte.

For neither was the comparing the Gallic with the soil of the Germans to be, nor the comparing this the one's manner of living to be with that the other's manner of living.

Wherefore to him he thought the considering and undertaking that affair should be.

The opposing which

THE TEXT.

MAIR'S TRANSLATION.

CÆSAR'S STYLE.

bus quam maturime occurreretur putabat.

P. 53. l. 6. Neque de communi re dicendum sibi & cognoscendum putaret.

P. 56. l. 7. Quibus rebus Cæsar, vehementer commotus, maturandum sibi existimavit.

P. 57. l. 3. Id ne accideret, magno opere sibi præcavendum Cæsar existimabat.

P. 60. l. 5. Primum, quod aut quam in partem, aut quo consilio ducerentur, sibi quærendum aut cogitandum putarent.

P. 69. l. 26. Id se, sui muniendi, non Galliæ impugnandæ causâ, facere.

Opinion ought to be provided against with all possible speed.

And did not think himself obliged to advise and concert a matter of common concern.

At which news Cæsar being greatly alarmed, thought proper to make all dispatch.

Cæsar thought it highly concerned him to use all precaution, that this might not happen.

First, because they had presumed to enquire or conjecture, whither, or on what design they were led out.

He did this with a design to secure himself, and not to invade Gaul.

evils he thought *ought to be* as soon as possible.

Neither concerning a common affair did he think the treating and taking cognizance *should belong* to himself.

With which news Cæsar, being vehemently alarmed thought on his part hastening *should be*.

Lest this thing might happen, Cæsar thought with great pains the pre-heeding *to belong* to him.

First, because, either into what part *of the world* or with what design they might be led, they should think the seeking or scheming *to belong* to them.

That he did it upon account of securing himself not *on account of* attacking Gaul.

EXAMPLES from MAIR's SALLUST

THE TEXT.	MAIR'S TRANSLATION.	SALLUST'S STYLE.
P. 9. l. 23. M Agif- que dandis quam accipiendis beneficiis amicitias para- bant.	And procured alliances more by conferring than by receiving favours.	And by giving more than by receiving bene- fits they prepared friend- ships.
P. 63. l. 17. Tamen quia in tali tempore tanta vis hominis leniunda quam exagitanda videbatur.	Yet because at such a juncture a man of so great power was rather to be wheedled than provoked.	Yet because at such a time the softening so vast a power of the man ra- ther than the provoking it seemed <i>necessary</i> or to be.
P. 111. l. 12. Ceteri re- ges, aut bello victi in amicitiam a vobis recepti aut in suis dubiis rebus societatem vestram ad- petiverunt. Familia nos- tra cum populo Romano bello Carthaginiensi ami- citiam instituit: quo tem- pore magis fides ejus, quam fortuna petenda erat.	Other Kings <i>have been</i> received by you into friendship, either after they were conquered in war, or in their distressed circumstances have soli- cited for an alliance with you: Our family con- tracted an alliance with the Roman people in the Carthaginian war: At which time their fidelity <i>to their friends</i> was more to be regarded, than their fortune.	Other kings were, ei- ther when conquered in war, into friendship by you received, or in their doubtful circumstances they earnestly your alli- ance sought: <i>but</i> my fa- mily with the Roman people hath, during the <i>dangerous</i> Carthaginian war established friendship, at which time <i>of eclipse</i> the Roman faith or ho- <i>nour</i> more than their fortune or <i>prosperity</i> was their seeking or <i>object</i>.
L. 25. Si ad impetran- dum nihil causæ habe- rem, præter miserandum fortunam.	If I had no pretension for procuring it, besides my wretched condition.	If towards the procur- ing it, nothing <i>in my fa- vour</i> I might of reason have, besides <i>adverse</i> for- tune which the pitying <i>might be</i>.
P. 112. l. 28. Jugurtha, intoleranda audacia.	Jugurtha with intoler- able impudence.	Jugurtha, with an im- pudence which the bear- ing <i>ought not to be</i>.

THE TEXT.

MAIR'S TRANSLATION.

SALLUST'S STYLE.

P. 115. / 20. Tamen
lætandum magis, quam
dolendum puto casum
tuum.

Yet I think your fate
is rather to be rejoiced
in than lamented.

Yet a rejoicing case
rather than a grieving
one do I think yours *to*
be.

P. 124. / 33. Ipse acer,
bellicosus; at is, quem
petebat, quietus, imbel-
lis, placido ingenio, op-
portunus injuriæ, metu-
ens magis, quam metuen-
dus.

He himself *was* an
active warlike man: but
he, whom he had a de-
sign upon, a peaceable,
weak creature, of a
meek spirit, easily tram-
pled upon, fearful rather
than to be feared.

Himself was fierce, war-
like; but this man whom
he sought was quiet, un-
warlike, with a placid
nature, open to injury,
a man-fearing rather than
a man-whom-the-fear-
ing-should be.

APPEN.

A P P I N D I X,

S H E W I N G

Certain PASSAGES of the ORIGINAL of
PHÆDRUS, and three different TRANS-
LATIONS, at one View.

X



THE TEXT.

1. p. 2. LIB. 1. *prol.* ¹ **Æ** SOPUS
auc-
tor quam materiam reperit,—Hanc
ego polivi versibus senariis. ²

2. f. 2. f. 1. ² Superior stabat Lu-
pus,—longeque inferior Agnus. ³

3. p. 4. f. 1. ¹² Atque ita correp-
tum lacerat; injustâ nece. ¹³

4. p. 4. f. 2. ⁸ Æsopus talem tum
fabellam retulit. ⁹

5. p. 4. f. 2. ⁴ Pater Deorum ri-
sit, atque illis dedit—parvum tigil-
lum; missum quod, subito vadi—
Motu sonoque, terruit pavidum ge-
nus. ⁶

6. p. 6. f. 3. ¹ Ne gloriari libeat
alienis bonis,—Suoque potius habitu
vitam degere,—Æsopus nobis hoc
exemplum prodidit. ²

7. p. 8. f. 4. ² Canis per flumen,
carnem dum ferret, natans,—Lym-
pharum in speculo, vidit simulacrum
suum. ⁴

8. p. 8. f. 4. ⁷ Et, quem tenebat
ore, demisit cibum. ⁸

9. p. 10. f. 5. ¹¹ Sic totam prædam
sola improbitas abstulit. ¹²

10. p. 10. f. 6. ² Et continuo nar-
rare incipit:—Uxorem quondam So-
lem velle ducere. ⁴

11. p. 10. f. 7. ² O quanta spe-
cies! inquit, cerebrum non habet! ³

12. p. 12. f. 8. ² Bis peccat; pri-
mum quoniam indignos adjuvat;—

DAVIDSON'S TRANSLATION.

1. **I** Have polish'd, and form'd into
Iambic verse, these fables, first
invented by Æsop.

2. The Wolf stood towards the
upper part of the current, and the
Lamb at a considerable distance be-
low him.

3. When suddenly snatching him,
he unjustly tore him to pieces.

4. Whereupon Æsop admonish'd
them by the following fable.

5. The Father of the Gods snil'd,
and threw them down a little log,
which by the sudden noise and shak-
ing of the bog, startled the timorous
race.

6. Æsop hath taught us by the ex-
ample of this fable, that no one
ought to glory in what belongs to
another, but strive rather to live
contented in his own station.

7. As a Dog swimming through a
river, carried in his mouth a piece of
flesh, he saw his own shadow in the
watery mirror.

8. For he dropt that which he
held in his mouth.

9. Thus unjust violence seized upon
the whole prey.

10. Immediately began to relate
the following story:

The sun once upon a time propo-
sing to take a wife.

11. O what a fair engaging look!
says he: but still it wants brains.

12. Is guilty of a double error:
First in giving aid to a rogue, and

CAMBRIDGE TRANSLATION.

PHÆDRUS'S STILE.

1. **I** Have smooth'd this work with
Iambic verses which Æsop was
the original inventor of.

2. The Wolf stood pretty high up
the stream, and the Lamb a great
deal lower.

3. And having said this he destroys
him being seized by an unjust death.

4. Æsop at that time related a fa-
ble to this purpose.

5. The father of the Gods smiled,
and threw them down a small piece
of timber, which being suddenly
thrown down affrighted the trembling
kind by the noise and motion of the
shallow water.

6. That none of us may take a
fancy to pride ourselves in other men's
excellencies but rather choose to pass
our life in our own dress, Æsop has
proposed to us this example.

7. A dog, whilst he carried in his
mouth a piece of flesh as he swam a-
cross a river, saw his own image in
the mirror of the water.

8. He both dropt the meat which
he held in his mouth.

9. By this means his unreasonable
greediness alone carried off the whole
prize.

10. Immediately he falls to telling
this story:

Once upon a time when the Sun
took a fancy to marry.

11. O! what a fine appearance,
says he, has not any brains!

12. Is twice in the wrong: first
because he assists such as do not de-

1. **W**HAT matter Æsop an
author has invented, that
I have polished in Iambic verses.

2. The higher *at the stream* stood
the Wolf, and far the lower the
Lamb.

3. And thus the Lamb, *with such
pretences*, seized, he tears; unjust the
death.

4. Æsop then such a story told *as
this*.

5. The father of the Gods smiled,
and gave them a little log; which
when thrown, the motion and sound
of the bog being sudden, affrighted
the timed race.

6. Lest it may delight us to glory
in other men's happiness; and rather
that it may delight us to pass away
life in our own habit and natural
character, Æsop has produced to us
this example.

7. A Dog, whilst through a river
he would have carry'd a piece of flesh,
swimming *along* perceived in the wa-
try mirror his own shadow.

8. And what he held in his mouth,
that he dropped down *real* food.

9. Thus selfish improbity the whole
prey took away.

10. And immediately begins to
relate: that formerly the Sun was
disposed to take a wife.

11. O how much the show! says
he; it has not brains.

12. Sins twice; first *against the
common-wealth* since he aids the un-

THE TEXT.

Impune abire deinde quia jam non potest.³

13. p. 12. f. 8. ⁵ Os devoratum
fauce cum hæretet Lupi.⁶

14. p. 12. f. 8. ¹³ Ingrata es, inquit, ore quæ nostro caput—Incolume abstuleris, & mercedem postulas!¹⁵

15. p. 14. f. 10. ⁵ Negabat illa, se esse culpæ proximam.⁶

16. p. 14. f. 10. ⁹ Tu non videris perdidisse, quod petis.¹⁰

17. p. 14. f. 10. ¹⁰ Te credo furripuisse, quod pulchre negas.¹¹

18. p. 16. f. 12. ¹ Laudatis utiliora, quæ contemseris,—Sæpe inveniri, hæc exserit narratio.²

19. p. 20. f. 14. ¹⁶ Hoc pertinere ad illos vere dixerim,—Quorum stultitia quæstus impudentiæ est.¹⁸

20. p. 20. f. 15. ¹⁰ Ergo quid refert mea,—Cui serviam, clitellas dum portem meas?¹²

21. p. 20. f. 16. ² Non rem-expedire, sed mala videre expetit.³

22. p. 22. f. 18. ⁶ Minime, inquit, illo posse confido loco—Malum finiri, quo conceptum est initio.⁸

DAVIDSON'S TRANSLATION.

then, because he can't contentedly be gone, while he is yet safe.

13. A bone that had been greedily swallowed by a Wolf happening to stick in his throat;⁶

14. You are ungrateful, replied the Wolf, thus to ask a recompence, when after venturing your head into my mouth, you was allowed to withdraw it again unhurt.

15. The Fox strenuously denied the fact, and pleaded not guilty.

16. You (addressing the Wolf) seem not to have lost what you demand of the defendant.

17. And as for you, (turning to the Fox) I am apt to think there is guilt, where you so artfully deny.

18. The following story shews, that what we condemn, is often more useful to us than what we commend.

19. It may with reason be said, that this example points at those, whose folly makes them the prey of impudence.

20. Why where then is the difference to me whom I serve; if I still must resolve to bear my burthens.

21. He has no design to clear up but to perplex matters.

22. I can never believe, *replied she*, that my griefs will end in a place where they had their first beginning.

CAMBRIDGE TRANSLATION.

PHÆDRUS'S STYLE.

serve it; in the second place, because when he has done it he cannot be contented to come off without hurt.

13. When a bone taken in greedily stuck in the throat of a Wolf.

14. You are ungrateful says he, who have brought off your head out of my mouth without hurt, and requirest a reward.

15. She denied that she was guilty of the charge.

16. You do not seem to have lost what you see for.

17. I believe that you have stole that which you speciously deny.

18. This story (*ex il testis*) will be proof that those things which you shall despise (*sape esse*) often turn out more beneficial than those which you have commended.

19. I may safely say that this comes home upon them whose weakness is (*quæstui*) the gain of impudent men.

20. Therefore says the Ass what does it concern me whom I am a slave to, as long as I must carry my panniers.

21. (*Expedi*) the business is not to clear the contract but (*metuere*) to fear the bad consequence.

22. Says she by no means trust that the evil can be ended in the place where it was conceived first.

worthy; next *against himself*, because to go away in an unpunished manner, now, *he has given them aid*, he is not able.

13. When a bone to have been devoured stuck in the jaw of a Wolf.

14. Thou art ungrateful, says the Wolf, *thou* who out of my mouth, unhurt, hast taken away thy head, dost demand also a reward; *unconscionable!*

15. The Fox denied that she was *even* a neighbour or near to the fault.

16. You (*the Wolf*) do not seem to have lost because you prowl *are yourself a thief*.

17. You, *the Fox* I do believe to have stolen, because so fairly so *plausibly* you deny.

18. That more useful than the things praised, the things you have despised, are often found, this narration shews.

19. This, *had not the king have spoken*, I might truly have said to pertain to them, whose folly is the prey of impudence.

20. Wherefore, how does my interest prompt, whom I shall serve, whilst my burthens I must carry.

21. He does not wish to discharge the debt, but to see the fruits of it.

22. Least of all, says she, in that place, do I believe an ill can be ended, in which, in the beginning, it hath been conceived.

THE TEXT.

23. *p.* 24. *f.* 20. ⁴Id ut comesse extractum possent facilius,—Aquam cœpere ebibere. ⁵

24. *p.* 26. *f.* 21. ¹²Te, naturæ decus,—Quod ferre certe cogor, his videor mori. ¹⁴

25. *p.* 26. *f.* 22. ¹⁰Noli imputare vanum, beneficium mihi. ¹¹

26. *p.* 26. *f.* 22. ¹²Hoc in se dictum debent illi agnoscere,—Quorum privatâ servit utilitas sibi,—Et meritum inane jactant imprudentibus. ¹³

27. *p.* 28. *f.* 23. ⁹Namque ista subita me jubet benignitas—Vigilare, facias ne meâ culpâ lucrum. ¹¹

28. *p.* 32. *f.* 28. ³Vindicta docili quia patet solertiz. ⁴

29. *p.* 34. *f.* 28. ¹³Hosti dolorem damno miscens sanguinis. ¹⁴

30. *p.* 36. *f.* 30. ¹¹Et proculcatas obteret duro pede.—Caput ita ad nostrum furor illorum pertinet. ¹³

31. *p.* 40. LIB. II. *prol.* ¹¹Bonas in partes, Lector, accipias velim,—Ita : Si rependet ipsa brevitâs grati-
um :—Cujus verbosa nescit commendatio,—Attende. ¹⁴

32. *p.* 44. *f.* 3. ⁸Successus improborum plures adlicit. ⁹

DAVIDSON'S TRANSLATION.

23. Fell to drinking up the water, as the shortest way to come at the inviting morsel.

24. But that I am thus forced to bear with a coward, the jest and scorn of nature, it seems as if I suffered a double death.

25. 'Tis in vain to place this pretended service to my account.

26. They who have only in view their own private interest, and yet would make a merit of their services with the simple and imprudent, ought to know their own picture in this fable.

27. For this sudden liberality commands me to double my care, that you mayn't, through my negligence, succeed in your designs.

28. Because opportunities of revenge are always ready to men of spirit and address.

29. Resolving to mortify her enemy, tho' with apparent loss of her own blood.

30. And may probably crush some of us to death with his hard hoofs. You see then that we are more nearly concern'd in this their rage, than at first you were aware of.

31. I hope he will receive it well ; more especially if the brevity of the narration atones for the boldness. But not to make a long elogium upon this concise stile, learn from the following fable.

32. The success of wicked men tempts others to follow their steps.
[See fable the 5th, book 3d, line 1st.]

CAMBRIDGE TRANSLATION.

PHÆDRUS's STILE.

23. That they might the more easily devour it being dragged out, they began to drink up the water.

24. But in that I am forced to bear you the disgrace of nature, undoubtedly I seem to die twice.

25. Do not set to my account a false kindness.

26. Those persons ought to acknowledge that this is a satire upon them, whose serviceableness being limited is confined to themselves, and who boast of empty merit to unwary people.

27. For that sudden bounty persuades me to watch lest you should make advantage by my neglect.

28. Because revenge lies open to quickness of invention.

29. Mixing up sorrow to her enemy with the loss of her own blood.

30. And will crush us being trod upon with his hard foot; thus you see their quarrel concerns our life.

31. I beg of you, reader, to take it in good part. (*Sic istam tibi respondet brevitatis gratiam*) upon this condition my brevity shall recompense you for that favour. Of which lest my commendation be tedious, mind, &c.

32. The success of wicked men entices a great many. [See Fable the 5th, book 3d, line 1st.]

23. This that, *in order* to have eat, they might the more easily effect the draught-of-it-thereout, to drink out the water they began.

24. Thee, the disgrace of nature, that to bear I am certainly forced, twice do I seem to die.

25. Do not impute the thing that is useless, a benefit to me.

26. This example, they *in particular* ought to know, is laid upon their account, whose private interest awaits them, and *who* to-themselves-unwile *fondly* boast an empty thing as a merit.

27. And therefore does this your sudden benignity command me to watch, lest you may make, by my fault, gain.

28. Because revenge lays open to an alert spirit by-nature-docile, *easily informed as to expedients of revenge.*

29. *Thus*, to her enemy *also*, mingling sorrow for loss of blood.

30. And consequently *us-poor-Frogs*-trodden upon, will crush with a hard foot. Thus to our lives their fury does pertain.

31. That you may receive them well *kind* reader I must desire, thus, upon this condition: "if brevity itself shall pay due regard to you:" of which *brevity*, lest the commendation be verbose, attend.

32. Success tempts to the *commission of crimes* most of the wicked.

THE TEXT.

33. *p.* 44. *f.* 4. ⁷ Nam fodere terram quod vides quotidie—Aprum infidiosum; quercum vult evertere. ⁹

34. *p.* 46. *f.* 4. ¹⁷ Inde evagata noctu, suspenso pede,—(Ubi esca se replevit et prolem suam,)—Pavorem simulans prospicit toto die. ²⁰

35. *p.* 46. *f.* 5. ³ Hanc emendare, si tamen possum, volo—Vera fabella; pretium est operæ attendere. ⁷

36. *p.* 48. *f.* 5. ¹ Cæsar Tiberius quum, petens Neapolim,—In Misenum villam venisset suam,—(Quæ monte summo [posita Luculli manu,]—Prospectat Siculum & prospicit Tuscum mare)—Ex alticinctis unus attriensibus,—Cui tunica ab humeris finteo Pelusio—Erat destrecta, cirris dependentibus,—Perambulante læta domino viridia,—Alveolo cœpit ligneo conspergere—Humum æstuantem, come officium jactitans;—Sed deridetur. ⁷

37. *p.* 48. *f.* 5. ⁹ Id ut putavit esse nescio quid boni. ¹⁰

38. *p.* 50. *f.* 6. ¹⁷ Sic tuta, quæ naturæ fuerat munere;—Impar dubus, occidit; tristi nece. ¹⁹

39. *p.* 54. *epilog.* ³ Quoniam occuparat alter, ne primus forem;—

DAVIDSON'S TRANSLATION.

33. For as you see the treacherous sow daily digging up the ground, it is with design to overthrow the oak.

34. Thence she wandered by stealth in the night, where she might provide nourishment for herself and young brood: but pretending fear, watched with a well-dissembled care all day long.

35. Yet this race, I want if possible to reform, by a true story, which 'tis therefore well worth while to attend to.

36. Tiberius Cæsar, in his way to Naples, stopp'd a few days at his country seat at Misenum. This, which had been built by Lucullus upon the top of a mountain, commanded the prospect of the Sicilian and Tuscan seas. Here, as the prince was amusing himself in the pleasant greenwalks, one of his more active domesticks having his coat bound down from the shoulders with the scarf of Pelusian linnen, and the fringes hanging in a loose careless manner, began to sprinkle the parched ground from a small watering pot of wood, affecting to make show of his ready service, but he is only laughed at.

37. As he again was flattering himself, that this notice presaged some good fortune.

38. Thus the tortoise, whom nature had sufficiently provided for its own defence, being yet an unequal match for two, perished by an unhappy fate.

39. As another had prevented me from being the first in this way, I

CAMBRIDGE TRANSLATION.

PHÆDRUS'S STILE.

33. For whereas you see that this Sow is continually rooting, (*insidiosus*) the designing creature means to overturn the oak.

34. Stealing out from thence by night on tip-toes, when she filled herself and her young with food, she watched at home all the day pretending fear.

35. I have a mind to correct this, if it lies in my power by a true story. It is worth while to attend to it.

36. When Tiberius Cæsar, as he was going to Naples came to his country-seat upon Misenum, which being built on the top of a mountain by the hand of Lucullus (*perspicit*) has a view from the front of the Sicilian sea and (*respicit*) views from the back part of the Tuscan sea; one of his notable active domestic servants, whose coat was bound close from his shoulders with a linnen swash the fringes hanging down, the emperor (his master) walking through the pleasant greenwalks, began to sprinkle the dusty ground with a wooden scoop: (comes) his companion (*jactat*) boasts of his complaisant service: but he is laugh'd at.

37. [*Id ut putavit esse nescio quid boni*, is omitted.]

38. By this means she who had been safe by the bounty of nature, not being a match for two fell by a sad death.

39. Because another had prevented me from being the first fable-writer.

33. For the reason why *that*, to dig the earth every day, you see the insidious boar, *by the by is this*, he means to overturn our oak.

34. Then having wandered in the night, with a suspended foot, *very vigilant* (at which time she with food hath replenished herself and her offspring) pretending dread, she watches all the day.

35. This tribe to amend, if even so I can, I am very desirous by this true Fable; the price of the work is to attend.

36. Tiberius Cæsar when, in his way to Naples, had come to his seat at Misenum (which, from a high mountain [having been placed by the hand of Lucullus] commands at a distance the Sicilian, and commands near the Tuscan sea) *at that same time* one in particular from among his nimble high-tucked head-servants (whose coat from his shoulders was with Pelusian linnen bounden, with fringes hanging down,) upon the prince's walking through the pleasant green walks, began with his watering tub to sprinkle the parched ground, displaying his sociable service: but he is laughed at.

37. As now the fellow thought this *officiousness* to be of *prodigious*, (I know not what) of advantage.

38. Thus safe she, who had by the gift of nature been, unequal to two, fell; sad the death.

39. Since another had occupied the-work, lest I might be the first;

THE TEXT.

Ne solus esset, studui quod superfuit. ⁷

40. *p. 54. epilog.* ¹⁰ Si livor ob-
trectare curam voluerit,—Non tamen
eripiet laudis conscientiam. ¹²

41. *p. 54. epilog.* ¹⁵ Sin autem ac
illis doctus occurret labor,—Sinistra
quos in lucem natura extulit;—Nec
quidquam possunt, nisi meliores car-
pere. ¹⁸

42. *p. 56. LIB. III. prol.* ³ Verum
inquit; tanti non est ingenium tuum,
—Momentum ut horæ pereat officiis
meis.—Non ergo caussa est, mani-
bus id tangi tuis,—Quod occupatis
auribus non convenit. ⁷

43. *p. 58. proleg.* ²⁰ Et laude in-
vita. ²¹

44. *p. 58. prolog.* ¹ Nunc, fabula-
rum cur sit inventum genus,—Brevi
docebo. Servitus obnoxia,—Quia,
quæ volebat, non audebat dicere,—
Adfectus proprios in fabellas transtu-
lit. ⁵

45. *p. 58. prolog.* ¹³ Suspicionem si
quis errabit sua,—Et rapiet ad se,
quod erit commune omnium,—Stulte
nudabit animi conscientiam. ¹⁶

DAVIDSON'S TRANSLATION.

took that part which alone remained,
that he should not be without a rival.

40. If on the contrary envy plun-
ders and detracts from this my dili-
gence, it cannot however deprive me
of the consciousness that I merit praise.

41. But if otherwise, and these my
instructive writings fall into the hands
of men, whom nature has form'd un-
toward and awry, who are capable
of nothing but to censure such as ex-
cel them.

42. Perhaps you will tell me that
my genius is not capable to produce
any thing, worthy to take off your
attention a moment from your pub-
lic employment. I therefore think
it preposterous to put into your hands,
what so ill suits a mind taken up with
a multiplicity of affairs.

43. And despising the glory of an
active life.

44. Let me now teach you in a
few words, how the manner of writ-
ing in fables came first to be invented.
Servitude obnoxious to the will of a-
nother, as it was not at liberty to
unveil its real inclinations, found it
necessary to wrap up its sentiments
and the affections of the mind in fa-
bles.

45. But if any one forms a judg-
ment upon ill-grounded suspicions,
and applies to himself alone, what
was intended against all in general,
such a conduct will but betray him-
self and absurdly discover the inward
consciousness of his own crimes.

CAMBRIDGE TRANSLATION.

PHÆDRUS'S STILE.

er I have done my endeavour that he should not be the only one, which was the only thing that was left me.

40. But if envy shall have a fancy to slander my careful compositions, yet it shall not take away my inward persuasion of my own worth.

41 (*Sin minus*) but if not; and my work shall come into the hands of those whom unlucky nature has brought into the world (*qui scripta aliorum excipiunt cum fastidio*) who receive other men's compositions with disdain, nor can do any thing else but cavil at their betters.

42. But (*inquis*) you say your genius is not of so much consequence that a minute from my public business be lost. There is not therefore any reason that that should be touched by your hands which does not agree with your ears being taken up.

43. And have applied myself to this way of life (*oblaudem solam*) for the sake of praise alone.

44. Now I will teach you in few words why the way of writing fables was found out. The slave being at mercy because he dare not say what he had a mind to, clapt his private resentments into fables.

45. If any one shall err by his own suspicion, and apply to himself that which will be in common to all, he will weakly discover the guilt of his soul.

lest he might stand alone *in it*, I have studied what remained.

40. If envy shall incline to disparage my industry, she shall not, notwithstanding, take away my conscious merit of praise.

41. Admit too my learned labour shall meet *or fall into the hands* also of those, whom nature untoward has brought-out into light; nor can *do* any thing, unless teaze their betters.

42. But truth says; not of so great consequence is your genius *Phædrus*, that in my offices a moment of time may perish. Not therefore, *I acknowledge*; is there reason, that it, by your hands, be touch'd which, with occupied ears, does not suit.

43. And *although* with praise even of the envious. [*See the Fable.*]

44. Now, why this kind of Fables might have been invented, I will inform you in a short compass. Servitude being liable to hurt, since what it did desire, it did not dare to say, has its own proper emotions transferred into Fables.

45. If any one will err by his own *ill-grounded* suspicion, and will snatch to himself *headlong without consideration or thought*, what shall be the common opinion of all, foolishly will he lay naked *or expose* the conscience of his own soul.

THE TEXT.

46. *p.* 60. *f.* 1. ¹ Anus jacere vidit epotam Amphoram;—Adhuc, (Falerna face, e testa nobili,)—Odorem quæ jucundum late spargeret. ³

47. *p.* 64. *f.* 3. ⁴ Habenti cuidam pecora, pepererunt oves—Agnos, humano capite. ⁵

48. *p.* 64. *f.* 3. ¹⁵ Natura numquam verba cui potuit dare. ¹⁶

49. *p.* 64. *f.* 4. ⁴ Quale, inquit, caput est, talis præstatur sapor. ⁵

50. *p.* 64. *f.* 4. ⁷ Et turpi facie multos cognovi optimos. ⁸

51. *p.* 66. *f.* 5. ⁴ Assen deinde illi dedit,—Sic profectus. ⁵

52. *p.* 66. *f.* 5. ¹¹ Comprehensus namque pœnas persolvit cruce. ¹²

53. *p.* 66. *f.* 6. ⁸ Jugum flagello temperat lento meum. ⁹

54. *p.* 68. *f.* 7. ² Cani perpasto maciæ confectus Lupus—Forte occurrat; dein salutant invicem:—Ut reverterunt, unde sic, quæso, nites? ⁵

55. *p.* 72. *f.* 10. ⁵ Ergo exploranda est veritas multum prius,—Quàm stulta prave judicet sententia.—Sed fabulosam ne vetustatem elevent,—Narrabo tibi, memoriâ quod factum est mea. ⁹

56. *p.* 74. *f.* 10. ²³ Repræsentavit in se pœnam facinoris. ²⁶

DAVIDSON'S TRANSLATION

46. An old woman chanced to cast her eyes on an empty cask that was lying on the ground, and which yet spread an agreeable flavour from the lees of Falernian wine that were left in the vessel.

47. Some ewes belonging to a farmer, who fed large flocks of cattle, yielded him a breed of lambs with human heads.

48. Who understood nature too well to be imposed upon by the most artful disguises.

49. As, *says he*, the head is, such be assured the taste will be.

50. And some of but untoward countenances eminent examples of virtue and merit.

51. At the same time he gave him a penny, and moreover added.

52. For he was immediately secured, and condemned to the punishment of the cross.

53 Orders my route with a pliable whip.

54. A lean half-starved Wolf chanced to meet a well-fed plump dog. After mutual salutations, as they stood discoursing together; Pray, *says the wolf*, how come you to look so sleek and smooth?

55. We ought therefore to examine strictly into the truth of the case, that no false impressions may be able to blind or distort our judgment. But not to weaken the truth of this maxim by referring only to fabulous antiquity, I will relate a tragical adventure that happen'd within my own memory.

56. He revenged the rash outrage immediately upon himself.

CAMBRIDGE TRANSLATION.

PHÆDRUS's STILE.

46. An old woman saw a wine-vessel lie drunk empty, which even now spread a pleasant smell far about, from the dregs of Falernian wine out of the noble cask.

47. Some sheep brought forth lambs with human heads to a certain man who possessed large flocks.

48. Whom nature never was able to cheat.

49. Such as is the head, such I'll warrant is the taste.

50. I have known by experience many of an indifferent appearance very good.

51. And then he gave him a penny proceeding with him in this manner.

52. For being taken he made full amends on the gallows.

53. Governs (*tergum*) my back with a pliable whip.

54. A wolf wasted with leanness (*occurrebat*) happened to meet a well-fed dog, and then (*salutantes*) they saluting one another [*ut resisterunt*, omitted] (the wolf says) I pray how come you to be so sleek.

55. Therefore the right of the case is to be thoroughly searched into (*ne*) lest a weak judgment passes a wrong sentence before-hand. But lest (*eleves*) you should dislike antient story, I will tell you what happen'd within my own memory.

56. He revenged the act immediately upon himself.

46. An old woman perceived to lay emptied a small wine vessel; which as yet (being Falernian lee of a noble batch) an odour widely spread very pleasant.

47. To a certain person possessing herds, the Sheep produced Lambs, the head being human.

48. Whose nature never could bestow *meer*-words.

49. As, says he, the head is, so is the taste approved.

50. And, the face being base, many have I known the best.

51. After that he gave him a penny, thus he pursued him.

52. And for doing so being seized, he suffered punishment by the cross.

53. Tempers may yoke with a gentle whip.

54. A wolf, as lean as possible by chance met a well-fed dog; next they salute one another by turns: as they stood, from-what-cause do you, I beseech you, thus shine.

55. Wherefore the exploring the truth is a thing much or far prior than that a *premature* silly opinion of the case may pronounce judgment erroneously. But lest some persons may lessen or *disparage* the antiquity of those stories as fabulous, I will relate to you, what happened in my own memory.

56. He represented or stated against himself *instantly* the punishment of the crime.

THE TEXT.

57. *p. 74. f. 10.* ³⁸ Namque orbam nato simul, & privatum viro,—Miserandam potius, quam damnandam, existimo :—Quod si damnanda perscrutatus crimina—Paterfamilias esset. ⁴¹

58. *p. 76. f. 11.* ⁴ En, ait, hoc unum est, cur laborem validius,—Integritatis testes quia desunt mihi. ⁶

59. *p. 76. f. 12.* ⁴ Olim redisses ad splendorem maximum. ⁵

60. *p. 78. f. 13.* ⁶ In dubium plane res ut merito venerit. ⁷

61. *p. 82. f. 15.* ⁸ Tamen illa est potior, quæ te peperit. Non ita est :—Unde illa scivit, niger, an albus nasceret?—Age porro, scisset : quum crearet masculus,—Beneficium magnum sane natali dedit ;—Ut expectarem lanium in horas singulas.—Cujus proteſtas nulla in gignendo fuit ;—Cur hac sit potior ; quæ jacentis miserita est,—Dulcemque sponte præstat benevolentiam?—Facit parentes bonitas, non necessitas. ¹⁷

62. *p. 84. f. 16.* ¹⁶ Noctæ, egressa è cavo,—Trepidantem consec-

DAVIDSON'S TRANSLATION.

57. As to the unhappy lady, who has at once lost a son and a husband, I think her case more deserving of pity than censure. For had the jealous father of the family searched with care into the crimes his wife was accused of.

58. That indeed, return'd the
“ Eunuch, is the only tender part
“ wherein you could have touched
“ me effectually ; for it must be
“ own'd I want the witnesses of
“ perfection.”

59. Thou hadst long e'er now shone out in the full perfection of lustre.

60. Inſomuch that the matter in diſpute is plainly a doubtful caſe.

61. Yet ſays the dog, ſhe is to be preferr'd who gave thee birth. Not at all, replied the lamb : how could ſhe know whether I ſhould be born black or white ? but allowing that ſhe had known it : are not my obligations to her great, for conceiving me a male, to live every hour in dread of the bloody knife of the butcher ? but as ſhe had no power in conceiving or bringing me forth, why ſhould I eſteem her more than ſhe who took pity on me when I was lying helpless on the earth, and of her own accord ſhow'd me all the marks of good-will ? 'tis goodneſs makes parents, not any neceſſity of nature.

62. When the owl advancing to meet her, ſeized, and in an inſtant

CAMBRIDGE TRANSLATION.

PHÆDRUS'S STILE.

57. For I think that the woman bereaved of her son and also deprived of her husband is rather to be pitied than condemned. But if the good man of the house had thoroughly examined the grounds of the accusation.

58. [The whole fable is omitted tho' one of the best in the book.]

59. You had been brought long ago to (*pristinum*) your former splendor.

60. So that in good earnest the case is with good reason come into debate.

61. Yet, (says the dog) she who brought you forth is preferable. That is false, (says the lamb). From whence did she know whether I should be born black, or white? besides, suppose she had known, in that I was born a male, to be sure, she did me [*natali*, omitted] a noble kindness, that I should expect the butcher every hour; why is she preferable whose choice was none in bringing me into the world, than this who took pity on me lying helpless, and does me a pleasing kindness of her own accord? goodness makes true parents not necessity.

62. The owl going out of her hole pursued her in confusion and

57. And therefore *with respect to* the woman bereaved at once of her son, and deprived of a husband, I think the pitying should rather be than the condemning her: that if the master of the family had thoroughly scrutinized the condemning crimes; *the crimes which were the cause of all this trouble.*

58. Lo, says he, this is the only argument, why I may suffer after a more availing manner: *why I may be pitied by my fellow creatures rather than reproached*, because of compleat manhood the witnesses or *proofs* are evidently to me wanted.

59. Long ago hadst thou returned to the utmost splendor.

60. The case evidently has come, as to the merit, into doubt.

61. Yet she is the more preferable, who brought you forth. She is not so: how knew she, whether black or white I might be born? admit moreover, she had known it: when I was born a male, truly she conferred a vast favour to my birth; that I might expect the butcher every hour! Of whom the power was none in creating me; why than her should my dam be better, *than her* who pitied me lying helpless, and with free accord yield sweet *endearing* benevolence? goodness makes parents, not necessity.

62. The owl, having out of her cave stepped forth, amicably-approach-

THE TEXT.

tata est, & leto dedit. ¹⁷

63. p. 86. f. 18. ¹⁵ Delusa ne spes ad querelam recidat. ¹⁶

64. p. 88. f. 19. ¹ Æsopus domino (solus cum esset familia)—Parare cenam iussus est maturius. ³

65. p. 88. f. 19. ⁵ Tum circumventi fuerat quod iter longius.—Effecit brevius; namque rectâ per forum—Cœpit redire (et quidam e turba Garrulus,—Æsop, medio sole, quid cum lumine?—Hominem, inquit, quæro) & abiit festinans domum. ⁹

66. p. 94. LIB. IV. f. 1. ²⁰ Sic valeas, inquit, ut farina es, quæ jaces. ²¹

67. p. 96. f. 3. ¹⁴ Impune potius lædi, quam dedi alteri. ¹⁵

68. p. 96. f. 4. ⁶ Harum autem matrem fecit heredem senex. ⁷

69. p. 100. f. 5. ⁶ Duces eorum, qui capitibus cornua—Suis ligarant, ut conspicuum in prælio—Haberent signum, quod sequerentur milites. ⁸

70. p. 102. f. 6. ⁸ Namque & superbi luget Æetæ domus,—Et regna Pelæi scelere Medæe jacent. ¹⁰

71. p. 104. f. 8. ⁷ Illa fraudem moliens. ⁸

72. p. 114. f. 17. ²³ Non veto demitti, verum cruciari fame.—Ne ventrem continere non possint suum

DAVIDSON'S TRANSLATION.

killed her.

63. Left upon finding your hopes frustrated, you fall into murmurs and complaints.

64. When Æsop was his master's whole family, he one day received orders to get ready supper sooner than usual.

65. As he had taken a long circuit, he wanted, if possible, to shorten it in returning, and took his way home directly through the forum. Upon this, one of the crowd, an impertinent prattler asked: pray Æsop, what can you have to do with a light in full day? I look answered he, if I can find a man: and immediately hastened home.

66. So may it fare with you, says she, as you that lie there are meal.

67. That it is better to suffer patiently under an injury, than to surrender ourselves into the power of another.

68 The good old man appointed their mother executrix of his will.

69. Their leaders, who had bound horns to their heads, that the soldiers might have a conspicuous sign whereby to distinguish and follow them in the battle.

70. For ever since, the illustrious house of Æetes has been plung'd in grief, and the realms of Pelias fell by the guilt of Medea.

71. The fox, whose mind was bent upon mischief, replies.

72. I don't forbid that they be sent back, but command them to be tormented with hunger, that they

CAMBRIDGE TRANSLATION.

killed her.

63. Left your hope, being deluded, end in complaint.

64. Æsop when he alone was (*tota*) the whole retinue of servants of his master, was ordered to make supper ready sooner than usual.

65. Then he made his way shorter, which had been pretty long to him going round about. For he returned strait through the Forum, and an impertinent fellow from amongst the crowd, calls out Æsop what do you do with a light at mid-day? Says he I am looking for a man; and mending his pace he went home.

66. So may you thrive as you who lie there are meal,

67. Rather to bear an injury without revenge, than to be put in the power of another.

68. But the old man appointed the mother of these executrix.

69. Their leaders, who had fastened horns to their heads, that the soldiers might have a visible ensign in battle which they might follow,

70. For both the family of haughty Ætæa mourns, and the kingdoms of Pelias are quite ruined by the wickedness of Medea,

71. She contriving a trick.

72. [The whole fable is omitted]

PHÆDRUS'S STYLE.

ed her, hastening to the invitation, and to the shades she gave her.

63. Left hope deluded may reverse complaint.

64. Æsop was, by his master (when he was the only servant *at home* in the family) to prepare supper, ordered sooner *than ordinary*.

65. Then because to him going round the walk had been rather long, he plan'd it out shorter; and therefore by a straightway through the market began to return, (and from the crowd a certain chattering fellow *thus accosting him*; my little Æsop, what, in mid-sun, *do you* with a light? A man, says he, I look for) and went hastening home.

66. So may you avail, says he, as meal you are, you who lay there.

67. That it is a better state to be hurt without punishment inflicted on the offender than to be surrendered to the power of another.

68. Of these too the old man made the mother heiress.

69. Their leaders *indeed*, who up, on their heads had bound horns, that in battle they might have a conspicuous sign, which their soldiers might follow.

70. And therefore does both the house of proud Ætæa mourn, and the realms of Pelias by the wickedness of Medea lay ruined.

71. The fox magnifying the fraud.

72. I do not forbid that you be dismissed, but *as the case stands* I forbid you to be punished by hunger:

THE TEXT.

—*Illi autem, qui miserunt vos tam futiles,—Numquam carebunt hominis contumelia.* ³³

73. *p. 118. f. 20.* ⁵ *Quem volo refelli, jam, nunc, responso meo:—Sive hoc ineptum, sive laudandum est opus?—Invenit ille, nostra perfecit manus.* ⁸

74. *p. 118. f. 21.* ⁸ (*Erat autem natus, ut aiunt, in Cea insula.*) ⁹

75. *p. 120. f. 21.* ¹⁴ *Tunc pauci enatant,—Quia plures onere degradati perierunt.* ¹⁵

76. *p. 122. f. 23.* ¹⁵ *Aras frequentas; nempe abigeris, quo venis.* ¹⁶

77. *p. 122. f. 23.* ²¹ *Satis: profecto retudi superbiam.* ²²

78. *p. 124. f. 24.* ⁷ *Ufus, poetæ ut moris est, licentiâ.* ⁸

79. *p. 126. poeta.* ² *Sed parco, sciens—Primum esse.*

80. *p. 126. poeta.* ¹² *Et hoc, minus perveniet ad me muneris,—Quo, plus consumet temporis dilatio.* ¹³

81. *p. 128. poeta.* ³³ *Ego quondam legi quam puer sententiam!—Palam mutire, plebeio, piaculum est:—Dum sanitas constabit pulchre meminero.* ³⁵

82. *p. 130. LIB. V. prol.* ¹ *Quum destinasset operis habere terminum*

DAVIDSON'S TRANSLATION

may learn to retain their bellies, But as for those who sent so despicable an embassy, I condemn them to suffer the perpetual injuries of men.

73. This is what I now want to refute by a proper answer. Whether this way of writing in fables, be worthy of contempt or praise, Æsop was the author of it, but to me it owes its perfection.

74. (For as fame has it, he was born in the island of Ceos.)

75. Only a few escaped shipwreck, for the greater part, overcharged with their burthens, perished.

76. You frequent the altars, but are driven away as often as you come.

77. Thus, I hope, I have sufficiently pulled down your pride.

78. He had recourse to the liberty commonly granted to poets.

79. But I wisely abstain for two reasons. First, &c.

80. And the more that time is lost in delays, the less profit shall I receive from it when it comes.

81. For my own part, I shall not, while in my senses, forget what I once read when but a child: "It is dangerous for a private man to complain openly of public wrongs."

82. When I had determined within myself to give over writing of fæ-

CAMBRIDGE TRANSLATION.

PHÆDRUS'S STILE.

73. Which I would have silenced immediately by this my answer; whether this work is impertinent or praise-worthy, he was the author of it, my hand finished it.

74. (But he was born in the island Cea, as they say.)

75. Then a few swim to shore, because the greater part over loaden with their burthen had perished.

76. You frequent altars; that is to say, you are driven away wherever you come.

77. Doubtless I have sufficiently checked your pride.

78. He made use of the liberty [*ut. omitted*] (*poetici*) of the poetic custom.

79. But I forbear with design; first.

80. And less of your kindness (*deveniet*) will come to me by this as delay will consume more time.

81. As long as my understanding shall continue good, I shall perfectly remember the sentence which I formerly, when a boy, read; it is a great crime for a common man to mutter openly.

82. After I had resolved (*statueret*) to put an end to (*operi*) my work,

for you shall be dismissed with a belly full. Lest they too may not be able to contain their stools, who sent you such shitten fellows, never shall they lack the abuse of man.

73. Which I am very desirous to be disproved, now, at this very time, by my answer: *that is to say* whether this work is improper or whether to be praised? *my answer is*, he invented it; *but* my hand has I ever perfected it.

74. (He was born too, which might have been an inducement to take the sea-course, as they say in the island of Ceos.)

75. Then *but* a few escape by swimming, the greater number, because they were by their burthen weighed down, perished

76. You frequent altars; *but* mark, you are driven away, in whatever place you come.

77. Enough: your pride effectually have I silenced.

78. He used, as it is of the custom of a poet *their common* licence.

79. But I spare, knowing it to be the first, &c.

80. And upon this account, less of the gift will come to me, in-what-degree, more delay of time shall consume-that-gift.

81. I formerly read, when a boy, what a sentence! "Openly to murmur, is, for a plebeian, a crime to be atoned:" whilst soundness of mind shall remain fairly shall I remember it.

82. When I had designed to have an end in this particular kind of

THE TEXT.

—In hoc, ut aliis esset materiæ fatis.³

83. *p.* 130. *prol.* ⁵ Quo pacto divinabit, quidnam omiserim,—(Ut illud ipsum cupiat famæ tradere).—Sua cuique quum sit animi cogitatio,—Colorque proprius?⁸

84. *p.* 130. *prol.* ¹³ Quarum libellum dum vacive perleges,—Hunc obtrectare, si volet malignitas,—Imitari dum non possit: obtrectet: licet.¹⁵

85. *p.* 132. *f.* 1. ⁷ Fabulæ exaudiant—Adeo fugatæ.⁸

86. *p.* 134. *f.* 2. ⁴ Cedo, inquit, illum, jam curabo sentiat,—Quos adtentarit.⁶

87. *p.* 138. *f.* 4. ¹¹ Majorem turbam punitorum reperies.¹²

88. *p.* 140. *f.* 5. ³² (Quod faciebat scilicet,—Sed, in priore quia nil compererant, latens.)³³

89. *p.* 140. *poeta.* ⁹ Quanto Poetæ sunt molesti validius.¹⁰

90. *p.* 144. *f.* 7. ²³ Chorus reducto tunc, & notum canticum—Imposuit, cujus hæc fuit sententia:—Lætare incolumis Roma, salvo Prin-

DAVIDSON'S TRANSLATION.

bles, chiefly with this view, that something might be left to do for those who came after me.

83. How could he possibly divine what I have omitted, and want that he should hand down to posterity for me, seeing that every man has a turn of thinking and manner particular to himself?

84. Mean time, while you are employed in reading over this collection at your leisure, if malice will find fault and carp at what it is not able to imitate, let it take its way.

85. *Fabulæ exaudiant adeo fugatæ*, is not translated.

86. Let me, says he, encounter with him, I'll teach him to know whom he sets upon next.

87. It will soon appear that they are by far the greater number.

88. (Which in fact he did, but unsuspected, because none had been found about the other.)

89. As poets are for the most part impertinently troublesome by their tedious recitals.

90. When a chorus, and a song usually sung on these occasions, deceived the unhappy Princeps. The words were these. "Rejoice Rome,

CAMBRIDGE TRANSLATION.

with this intention, that others might have matter enough.

83. By what means will he find out what I have omitted although (*ille*) he desires to deliver (*id*) that very thing to posterity? since every man has a particular invention and peculiar way of writing.

84. Whilst you (*valide*) shall distinctly read over (*quantum*) the fourth book [*quintum exarabo studiis ne desim tuis*, an additional line.] I will write a fifth that I may not be wanting to your studies. If envy shall have a mind to slander this, as long as it is not able to imitate it, let it slander.

85. (*Tabulaque hoc juvant modo fucata*) and by this means assist a smutted picture.

86. The fable is omitted.

87. You will find the number of those who have suffered to be the greater.

88. Which he really did, but being undiscovered, because they had found nothing in the first,

89. As poets are the more obstinately troublesome.

90. Then the chorus spoke; (*ignotum*) the unexpected song deceived him, being (*modo*) just recovered, of which this was the title. "Re-

PHÆDRUS'S STYLE.

work, that to others there might be left enough of subject matter.

83. By what means shall he divine I ask what thing I might have omitted (*state the case that he may anxiously desire to transmit that very thing to fame*) when to every one there is a cogitation of mind peculiarly his own and a colour suitable.

84. Of which Fables whilst you after a leisure manner thoroughly and satisfactorily shall read this little book, to abuse it, may malignity if it will, whilst it cannot imitate it: it may censure: it is allowed.

85. So by the name of *Æsop* my Fables ever so persecuted may out-hear or survive that persecution.

86. Deliver him, says he, to me instantly will I take care he may feel-sensibly whom he has attempted.

87. You shall find of the two, of those who have escaped, and of those who have been punished the greater croud, the croud of the punished.

88. (Which be it known he did, but since nothing they had discovered in the first, laying therefore concealed.)

89. As by how much poets are in general too availing or too prolixly troublesome..

90. And the chorus then, upon the Emperor's being recovered; imposed this known chant, of which this was the sense: "rejoice O Rome

THE TEXT.

cipe. ²³

91. p. 146. f. 8. ¹ Curfu volucris, pendens in novacula,—Calvus. ²

92. p. 148. f. 10. ¹ Adversus omnes fortis veloces feras—Canis (quum domino semper fecisset satis,—Languere coepit annis ingravantibus)—Aliquando objectus hispidi pugnae suis—Adripuit aurem; sed cariosis dentibus—Prædam demisit. ⁵

93. p. 148. f. 10. ⁵ Quod fuimus, laudas, jam damnas, quod non sumus. ⁹

DAVIDSON'S TRANSLATION.

and be secure, because your Prince is well."

91. A bald man, with nimble speed driving unhurt along the edge of a razor.

92. A dog who had always shown a great deal of mettle against the swiftest and fiercest wild beasts, and in every thing answered fully the expectations of his master, began to grow feeble through the weight of encreasing years. Being one day urged to the combat with a bristly boar, he seized him by the ear, but as his teeth were rotten, could not retain his hold.

93. You commend me for what I have been, and upbraid me that I am not still the same?

F I N I S

CAMBRIDGE TRANSLATION.

PHÆDRUS'S STILE.

“joice secure Rome, thy Prince being safe.”

91. A bald man suspended upon a razor with winged speed.

92. When a dog brave (*et velox*) and swift against all wild beasts, had always given satisfaction to his master, began to grow weak by years growing upon him, one time being exposed to a battle with a bristly boar, seized his ear, but let slip the prey from his rotten teeth.

93. [*Lauda*] praise what I was, [*si*] if you blame what I now am?

unhurt, your prince being safe.”

91. A bald man with winged course, hanging *and leaning* forward in an attitude to cut with a scythe.

92. Brave against all swift wild beasts a Dog (when he had always behaved well for his master, began to droop with heavy years) being upon a time turned out to the attack of a bristly boar seized his ear; but, his teeth being faulty, dropped his prey.

93. What I have been, you praise, instantly you damn, what I am not.



F I N I S

E R R A T A.

Page	READ	Page	READ
1. in the advertisement, l. 4.	elliptically	29. f. 23. l. 4.	in the note, Melibœus
4. f. 1. ¹² .	corruptum, lacerat	47. f. 4. ¹³ .	your young litter
5. f. 1. ¹² .	seiz'd, he tears;	83. f. 15. ¹⁵ .	sweet
6. f. 3. ¹ .	(in the second paragraph) graculus— ² . deciderant sustulit, Seque	84. f. 17. ⁶ .	narrabit quod
8. f. 4. ² .	Canis, per flumen carnem dum ferret,	86. f. 18. l. 1.	in the note, this word indignantly is not
9. f. 4. ³ .	swimming along, perceiv'd	87. f. 18. l. 4.	in the note, lest hope, being deluded, may
13. f. 8. ¹² .	when she demanded	97. f. 4. ¹³ .	borne
21. f. 15. ¹¹ .	burthens	108. f. 12. ⁵ .	famam
23. f. 17. ⁷ .	what she did not	112. f. 17. ²³ .	vindicanam
		145. l. 1.	in the note, to think it was a peculiar

E M E N D A T A.

- Page 3. Prol. ¹. read, *Æsop* an author. [Note. There is a stress upon *auc- tor*. I think if Phædrus had wanted to say *the Author Æsop* he would have written *Auctor Æsopus*, and have pronounced a strong stress upon *so*.]
5. fab. 2. ². read, Liberty, or the constitutional freedom of a well-regulated state, naturally very forward, mingled the state, destroy'd all order, subordination, and distinction of ranks, and licence, or an unconstitutional, boundless freedom, had loosen'd the ancient rein of government. [Note. A very sensible distinction must be made betwixt *libertas* and *licentia*, or the passage is gross tautology. I revoke my note under the fable.]
13. f. 8. ¹¹. read, hazardous she made or expos'd to danger the remedy or her own neck for the wolf.
65. f. 3. ¹⁴. whose discernment nothing escaped
79. f. 13. ⁶ so as into doubt truly *I think* the affair deservedly has come.
85. f. 16. ¹⁶. her-hastening-confidently-to-the-invitation,
f. 17. ⁶. But by Hercules relate shall each what he will;
89. f. 20. ¹. Who born unhappy is, not only over a wretched life does run, but after his decease too, pursue him does, the cruel misery of fate.

EMENDATA in the Examples of Participles and Gerunds. In the column of PHÆDRUS'S STYLE.

- Page 153. Ex. 6. And to the averting, by sacrifice, the danger.
154. ex. 5. or whether one the praising
158. ex. 4. (miserandam) beside my adverse fortune moving pity.
159. ex. 1. Yet, one the rejoicing at, rather than the grieving at, do I think your case. [Note. We may in conformity to the English idiom, say a rejoicing rather than a grieving one, as we say a pleasing thing, a rejoicing circumstance, a trifling thing, &c.]

